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WM. LLOYD GARRISON, EDITOR.

VOL. XV .-- NO. 12.

REFUGE OF OPPRESSION. From the Hartford Christian Freeman.

A PLEA UNCALLED FOR.

A writer in the Anti-Slavery Standard very just-A writer in the Anti-Slavery Standard very justly relukes the American Anti-Slavery Society, as it calls itself, for its spirit of intolerance and want of Christian charity toward the Liberty party. This is as it should be—but in the following sentence, we are confident that the writer is greatly in error. Speaking of the transfer of the Emancipator, he says: 'That any considerable number of the Liberty party) acquiesced in the doings of those who transferred the Emancipator, I very much doubt, but I venture to say that seven-eighths of them will pronounce that an act of manifest injustice, and demanding of them retraction and restitution.' This is absurd. The transfer of the Emancipator was approved of, at the time, by nine-tenths of the abolitionists in the country, including Liberty men and anti-Liberty men—and still is. We have never met with an intelligent Liberty man who did not fully sanction it both as legally and morally right—liberty men will them, the Standard's corer met with an intelligent plant morally right— fully sanction it both as legally and morally right— and no Liberty man will thank the Standard's cor-respondent for his disclaimers on our behalf. For respondent for his disclaimers on our behalf. For ourself, we glory in the act as one in which was involved the integrity of the anti-slavery cause, which was thus happily preserved. The Garrisonians were greatly enraged that they lost the much-coveted opportunity of getting the paper into their hands to make it an organ of disunion and no-governmentism, and have not ceased since then, to misrepresent and libel the old Committee, until even their own friends revolt at the gross injustice done to men whose integrity has ever been above done to their discounties of the suspicion. But this disappointed clique will probably rave on as long as they have any one to listen to them—but they will be cautious how they exhibit the facts in the case, as a knowledge of them will be fatal to that influence they are striving to exert.

As for the Standard itself, the motto on the flag As for the Standard issent, the motion the mag that graces its editorial head, is not more obscured and blurred, than it has degenerated in talent, in temper and integrity from what it was under the admirable conduct of Mrs. Child. What marvel-lous changes have a few years wrought! The American Anti-Slavery Society, once the terror of the Slave Power, has made itself ridiculous by its Quixotic crusade against the Union, and its official

do not agree with them as to the best means of abolishing slavery. We regret their course, because it is manifestly adapted to protract the evil which they design to cure. There is a good deal of anti-slavery feeling in Wilmington, and in other parts of Delaware, which, under proper treatment, would rapidly increase, until it became the predominent sentiment of the State. But Dr. Hudson is not the man to treat it properly. He may be a good man—but he is also a monomaniac. His hostility to churches, to the ministry, and to the Union, induces him to say harsh and unjustifiable things of the supporters of our religious and political institutions, at which they very naturally take offence.



OUR COUNTRY IS THE WORLD -- OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, MARCH 21, 1845.

SELECTIONS.

MASSACHUSETTS LEGISLATURE.

principle, as the leaders of the Massachusetts De-mocracy have exhibited. They had done no more than he expected they would do. He never had any confidence in their professions of regard for human rights. Did the Senator from Hampshire

massachusetts legislature.

Remarks of Me Wilson, of Middlesex, on submitting his amendment to the Resolves against the admission of Texas, that the act should be repeated if passed by Joint Resolution.

Mr. Wilson said that he did not intend to occupy the time of the Senate in entering in to a general discussion of the Texas question. That question, but time of the Senate in entering in to a general discussion of the Texas question. That question, but time of the Senate in entering in to a general discussion of the Texas question. That question, but time of the public mind in every form. The motives and purposes of the advocates and opposents of annexation, were clearly and fully understood by the country. It could not be denied that the friends of that measure, by great skill and management, had gained the advantage in the contact and a verdict in their fivor, by the result of the election of the text of the depth of the people of Massachusetts are well understood on the subject. Those opinions had been early expressed. Seven years ago, resolutions against the admission of Texas were presented to this body, by the late lathented James C. Alvord, of Georgian that under no circumstances whatever, would have the would the people. The Legislature and the people. The Legislature of 1843, Designation of Texas were presented to this body, by the late lathented James C. Alvord, of Georgian that under no circumstances whatever, would that the people of annexation, but there might be some difference of opinion in the manner of declaring our opposition to it.

He had read the report with much pleasure. It was written with great clearness and force. He could give his cordial support to the transment of the could give his cordial support to the text estimated the advantance of such as a condition of a permanent triumph. At any the late lathented James C. Alvord, of Georgian that funder no circumstance whatever, would have the beart of human slight, and use every power they possessed to free the proper to the legislature a

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strong enough of herself to force Texas into the Union, she will be strong enough, with Texas, to all add Coahuila; and, in fact, to do any thing she may desire. New acquisition will, of course, be made in the southwest, by precisely the same means by which this acquisition is made. They will be made precedent in their favor, and actual added strength with more case. They will have prescription and precedent in their favor, and actual added strength with which to accomplish it. The North, in association of slavery, and the slave power of the southwest. She has, or has had the power to hinder it; that power she has lost, or seems about to part with. Never did a state seal more effectually its own possibilitied dumnation.

What is peculiar about this movement is, that it is the work of successive administrations. General Jackson, and those who have 'trodden in the footstage of their illustrious predecessor,' have followed this object through successive administrations with, a pertuactive worthy of a better cause. The old and the successive administrations with, a pertuactive worthy of a better cause. The old and the intervent of the propose, accomplished it; and the inheritors of by open, accomplished it; and the inheritors of by open, accomplished it; and the inheritors of long the propose of the Union. The immediate formation of an anti-luion party may be expected as the result. The materials for such a party are at hand, and it will be a powerful, ultimately, in our belief, a successful one. The degradation of extending the limits of slavery by the direct act of this government, over the south-western portion of North America, beginning with Years and century to slavery by the direct act of this government, over the south-western portion of North America, beginning with Years and century in the successful one. The degradation of extending the limits of slavery by the direct act of this government, over the south-western portion of North America, beginning with Years and century to the successful one. The degra

Transfer of the Union as a sin against the most performance of the compact, that they write are to longer bound and the congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the United States. That size from the Congress of the Congre

T All men are born free and equal-with certain natural, essential and unalienable rights-among which are life, liberty, and the pursuit of happiness.

Three millions of the American people are in chains and slavery—held as chattels personal, and

bought and sold as marketable commodities.

2. Seventy thousand infants, the effapring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (\*) Repub-

lican, (!!) Democratic (!!!) America every year.

If Immediate, Unconditional Emancipation.

If Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers und menstealers—a race of monsters unparalleled in their assumption of power, and their despotic eruelty.

The existing Constitution of the United States is

's convenant with death, and an agreement with hell.'
NO UNION WITH SLAVEROLDERS.

J. BROWN YERRINTON, PRINTER.

**WHOLE NO. 740.** 

admitted by the prosecution and the Court to be correct, in which Mr. Musick says nothing about any locking of doors, but on the contrary says that he 'sat in the same room with them while they remained'—and there is nothing in any part of the evidence hinting at the slightest indelicacy in any of the intercourse between Fairbank and Miss Web-

of the intercourse between Fairbank and Miss Webster.

Her story is, that Fairbank invited her to attend the wedding of Mr. George Alien, a friend of his, who was about to be married to Miss Emma Smith, then in the neighborhood of Paris, Kentucky—that after declining the invitation several times, she at last consented to go—that, near Paris, Mr. Allen and Miss Smith got into the hack with them, and drove on to Maysville and crossed the Ohio—that, finding herself deceived in the distance, she refused to go any farther—that Fairbank returned in a few hours after leaving her, and reported that they were married by Rev. Mr. John Rankin, of Ohio, and that they then returned to Lexington—that no slaves rode with them in the back, that she saw no slaves, and had no knowledge of any abduction—that she is not, and-never was, an abolitionist, and never had any sympathy with their principles.—Fairbank himself, has also given his testimony under oath, of the entire innocence of Miss Webster, in an affidavit, from which we extract the following:

'I do know to positive certainty, that Miss Webster is innocent of assisting Lewis, wife and child to escape, and I have every reason to believe she knew nothing of them, and never saw them in her life.'

her life.'

This was sworn to before the cierk of the Court. In short, taking all the facts and circumstances together, we cannot but come to the conclusion that she was the innocent and unfortunate victim of the secret and fanatical scheme of Fairbank in the abduction of these slaves, and that the Court were carried away by the strong excitement which exists against abolition in every form, and transcended their duty by admitting the letter found on Fairbank, which was not addressed to her, of which she bad no knowledge, and with which she was in no way connected, to go to the jury as evidence against her. It was on this letter alone, that she was convicted, and sentenced to a disgraceful punwas convicted, and sentenced to a disgraceful pun-ishment. A young lady of irreproachable charac-ter—of good education—lady-like manners—and high intellectual endowments—and guilty of no of-fence, has, we believe, through the base conduct of fence, has, we believe, through the base conduct of a fanatic, and the excited prejudices of an otherwise high-minded people, been subjected to the ignominious punishment of the Peuitentiary! We rejoice that Gov. Owsley, of whose kindness they speak in high terms, has thus early released her from imprisonment.

On her return to Vermont, she intends to publish a full account of the whole transaction, and at the same time to express her views upon slavery.

the same time to express her views upon slavery, and point out the folly and injurious course of the Abolitionists.—Cincinnati Atlas, March 1.

DELIA WEESTER AGAIN.

S. G. W. J. Rankin, son of Rev. John Rankin, of Ripley, Rrown county, Ohio, has published in the Cincinnati Herald a letter, pronouncing Miss Webster's attempt to exculpate herself from the charge of aiding Fairbank in the abduction of slaves to be a piece of deception and falsehood. He says:

'In reference to her story, I am prepared to say, (and there is no want of evidence to prove what I affirm) that it is not true, from beginning to end.—That Miss Webster did accompany Fairbank to Obio, I know to be true; but that Mr. Allen and Miss Smith accompanied them to Ripley, Ohio, and were married by Rev. John Rankin, I know to be false. Mr. Rankin never heard or saw of Mr. Allen or Miss Smith. of Mr. Allen or Miss Smith.

'In regard to her not knowing of any abduction,

and never seeing the slave., or riding with them in the hack, together with Fairbank, I am prepared to prove, when necessary, that she did ride with the slaves, and that she did see them.'

From the Newtown (Pa.) Journal. DISGRACEFUL OUTRAGE.

We regret to state that a most shameful outrage was perpetrated in our borough, on Friday evening last. Stephen S. Foster and Charles Lenox Remond (the latter a colored man) had been delivering a series of lectures here on the subject of American slavery; and on the evening referred to, they were disturbed by a gang of ruffians who threw a stone through the window-striking Remond whilst speaking—and by firing off crackers, and other acts of as base and cowardly a character. Such conduct reflects dishonor upon the character of our borough, and we sincerely hope the miscreants will be ferreted out, and severely punished. It is a burning shame that men must be insulted when in the exercise of their constitutional rights. Every man is entitled to express his opinions, we don't care how erroneous they may be. It is a principle acknowledged on all hands that 'error of opinion can be tolerated so long as reason is left free to combat it,' and whether the sentiments expressed on the above evening were long as reason is left free to combat it,' and whether the sentiments expressed on the above evening were right or wrong, (we were absent and did not hear them,) it was the duty of the people of Newtown to protect them in the expression of them. If every man who utters an unpopular doctrine is to be mobbed and insulted, our boasted liberty of speech is a mere farce. We have the satisfaction of knowing, however, that the outrage referred to, meets as it should, the severest condemnation of all our respectable citizens, and only finds countenance in the breasts of a few contemptible, low-lived miscreants, who, by this act, and others of a similar nature, have degraded themselves far below the level of that unfortunate class of our citizens, which is the object of their especial enmity—the negro.

EXTRADITION TREATY.—A correspondence is published between Mr. Calhoun, Secretary of State, and Mr. Edward Everett, Minister to England, concerning seven slaves, who are alleged to have committed robbery, arson, and murder, in East Florida, and afterwards to have escaped to Nassau, New Providence. The grand jury in Florida retured bills of indictment against them, and the U. S. Marshal went to Nassau, and made a demand for the slaves on the ground of their being criminals according to the indictment, and claimed therefore that they should be delivered up under the treaty which provides for the mutual surrender of criminals. The Chief Justice, however, refused to surrender them on the ground that the evidence was not such as was required by act of Parliament; that an indictment per se can never be received as evidence; that the mere fact that an American jury thought the slaves guilty is not enough, but the grounds on which they though them guilty, are also necessary.

Mr. Calhoun writes to Mr. Everett about it, and makes a slaveholder's Attorney. Lord Aberdeen, as the slaveholder's Attorney. Lord Aberdeen told Mr. Everett that he would sustain the opinion of the colonial Court, that an indictment was not of itself evidence. He admitted that slaves were moral agents; but there might be a difference in the laws of different countries as to what constitutes murder: and Her Majesty's Government would not bind itself as to action on future cases.

What a Falling Off:—In an official document, read

What a Falling Off:—In an official document, read by Mr. Downs in the Convention yesterday, it was set forth that in 1840 the number of slaves in this city was 22,448, while in 1844 it was but 8,963. This seems to be a rapid falling off in the numerical strength of our slave population.—N. O. Pic. Feb., 2.

End of the Cuba Slave Trade.—The Captain General of Cuba has issued a Proclamation declaring all vessels, arriving at Cuba, with slaves on board, confiscated.

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From the Practical Christian. ADMISSION OF TEXAS.

The deed is done. Political iniquity has tri-implied. The slaveholders have gained their point. Mexico has been robbed of a great Territory. Con-gress has resolved Texas into the Union. We pre-dicted this a year ago; likewise that the mass of the people would senction it; that its opposers would be branded as Hartford Convention seditionists, fanalics, or something worse! and that not a single State would possess virtue and strength enough to stand aside from the loathsome embrace. And so will it prove. Texas is now to all intents and purposes one of the sisterhood of 'our glorious Union;' and we shall see who eares. Or of those who weep in shame and disgust over the profligacy of their country and its ripening ruin, we shall see how many escape being denounced as traitors, fanaties, knaves or fools!

The great Democratic party, with a few hono ble but helpless exceptions, notwithstanding their specious and unqualified professions of devotion to specious and unqualified professions of devotion to universal liberty, equality, and anti-monopoly, &c. are emphatically the slaveholders' party. No matter what their Southern masters require, they seem willing, and even proud to execute it. No matter what those Southern masters do, they will unblushingly justify it. If they give way for one uncertain moment to their better feelings, and so far comply with the dictates of their professed principles, as to pass resolves against slavery and its vile projects, presently orders will-come from head quarters, and they leave their resolutions behind them, as soldiers do a dream or a spasm of the night, and

ters, and they leave their resolutions behind them, as soldiers do a dream or a spasm of the night, and file into their old lines without a nurmur.

The Whig party have done more than we could have expected of them in opposition to this Texas abomination. They have borne many noble testimonies and done what they could in their crippled discussions are the court set which has a set of the court set which has circumstances to prevent the overt act which has been consummated. But they have failed. It might have been expected they would. In the first place, there is a powerful class in their party who, through the corruptions of wealth, trade, and other through the corruptions of weath, trace, and other deadening influences, are either indifferent to the question, or decidedly in favor of Texas. These have said but little, and that little most equivocally; while by winks and signs sufficiently significant, they have given their more unsophisticated bretheren to understand, that it was not best to carry the matter too far. That is the invisible under current matter too far. That is the invisible under current which will turn many a flaming speech, many a tremendous protest, many a solemn resolve, against the annexation of Texas, &c. into stormless wind-clouds. This class is partially represented by the three Whig Senators in Congress, who turned into the pro-Texan, ranks. Still more important developements will take place in the heart of New-England, by and by.

Then it must be remembered that the Whig party is Constitutionally conservative in more senses than one. It instinctively opposes radical changes,

than one. It instinctively opposes radical changes whether for better or worse. If any good change is than one. It instinctively opposes rather change is whether for better or worse. If any good change is sought, it must be brought about gradually, in due form, without unsettling the old land marks. The nation must not even repent of its damning pro-slam that the theory is attachmen and very sins too suddenly. Hence its statesmen and orators are perpetually proclaiming their devotion to the Federal Constitution, and to the Union as it so rowas.) And although they get up many strong protests and resolutions against the Texas iniquity, and the further extension of slavery, like eaglestic dwith a long line to a post in the ground the side with a long line to a post in the ground, they soar and gyrate for awhile, only to come back again to the same position. They hover around the Constitution, and lament the injuries that are being done to its sacred prescriptions, seemingly regardless of the fact that it is the very mother of all this mission. chief. Those fatal compromises were the first false steps; steps never to be retraced; steps that tended to the chambers of death; steps that have been successively repeated in the same direction, till they have brought this nation where it is. South Carolina and Georgia slaveholders dictated the terms on which they would come into the Union. They had their way then. They have had their way ever since. And they will have their way by general consent, till they and we are overwhelmed in all the horrors of foreign and civil war.

in all the horrors of foreign and civil war.

Our foolish politicians may think themselves wise. They may glory in the success of their schemes of plunder, oppression, and selfaggrandizement. They may sneer and mock at the fanatics who rebuke them and prophecy evil. But the time is rapidly approaching when they will know by sad experience, that there is a righteous Ruler of the Universe; that his laws cannot be legislated down by human Congresses; that they cannot be trampled under foot with impunity; and that neither cunning nor night will deliver a nation from self-procured destruction. Then they may ery 'Union! Union!' Constitution! Constitution! Texas! Texas! "Constitution! Constitution!" Texas! Texas!

'Slavery! Slavery" But Union, Constitution, Texas and Slavery will go down in the vortex of discordant elements together. Because sentence is not speedily executed upon them, their hearts seem

set in them to do evil.

'Well,' says the politician, 'what is all this to Party man. You eschew office and the Polls. You call yourself a practical christian—a non-resistant, &c. Texas was in the world before. It is no self with the doings of politicians? If you are not one of them, why not let them alone?' We'll tell you friend, if you will hear. We are not indifferent welfare of our country and of the human We know that national sins bring nationa curses, and that national curses are curses to the hu curses, and that national curses are curses to the human race. We know that such oppression and robbery as have been perpetrated by the United States must inevitably draw after them incalculable mischiefs. We know that general corruption, partizan intrigue for power, intestine broils, domestic insurrections, and probably foreign war, are the legitimate fruits of this national wickedness. We know that when these fruits have ripened, the whole land will become drunk with violence; that all land will become drunk with violence; that all moral influence will cease; that depravity in its worst forms will break loose on the lives and prop-erty of the innocent as well as the guilty; and that we ourselves and all we hold dear are liable to parwe ourselves and all we hold dear are liable to par-take in the general calamity. Can we then be in-different? 'Well, then, why do you not come to the polls and save your country? Come to the polls and save our country! Come to what polls, with what party, pray? The very polls have been all beptized into slavery and war. We cannot even go to the polls without awearing to uphold the very exils we would go there to put away. We must say whibbotch, or we can't vote at all. The founda-tions are cotten. The injunity lies so deep that yosay chibboleth, or we can't vote at all. The founda-tions are rotten. The iniquity lies so deep that vo-ting will not reach it. Public sentiment and opinion are radically wrong. The Federal Constitution is wrong. It is a solemn compact to sustain sla-very and war. And every existing political party is based upon a nominal, if not a real CONSENT to all the baneful principles which have been de-veloped in this Texan abomination. The only remedy is to exchew those fatal first principles of evil—those incipient causes of all that threaten general ruin. We stand aloof from polities and the polls, not because we are indifferent to our country's good, but that good forbids us to touch the present polls; because these polls are Constitutionally committed against that good; and because if anything can be done to save our country, it must be done by a radical change of public sentiment. The people must be brought to conviction of the evils they are canctioning, to repentence of the enormous national sins they are committing. If this cannot be done, nothing effectual can be done. The mass of the people are selfish, sordid, insensible to their own highest good. They are blindly intent on making money, grasping territory, and bullying down foreign nations. Talk to them of 2,700,000 slaves, and nine tenths of them might as well be told of 2,700,000 cattle. If, however, they felt as they ought to feel, according to their general professions, the bare mention of a slave in country would tingle every drop of blood in country would tingle every drop of blood in their veins, and they would never rest till such a blot had been wiped from their national escutcheon. Tariffs, Banks, Sab-treasuries, would all lie on the table till the vital question of liberty had been gloriously settled. Then, to propose such an act as the admission of pro-slavery Texas into the Union; rightfully the territory of a neighboring nation, known to have been placed in a state of rebellion by a bords of renegates. In own to be the very Pande.

horde of renegades; known to be the very Pande-monium of slaveholders; would have been re-

fidehee upon Divine providence; resting assured that 'though hand join in hand,' iniquity will not go unpunished; and that if our country must be precipitated into the yawaing gulf of intestine violence and general war, we may be prepared to suffer what awaits us with patience; and if it may be so, to behold a favorable issue of all impending calamities in a new and better state of exciety.

From the Pennsylvania Freeman

WE MUST REPUDIATE THE CONSTITUTION. How long will the people be content to feed upon the busks and chaff of liberty, how long will they deceive themselves with this ostrich-like concealment of their sin by blinding their eyes to the pursuing ven-geance which sooner or later overtakes national as well as private iniquity, remains to be seen. They are beginning to ask with more and more distinctness what this Constitution is to, which they are so irrevocably linked, to which freedom is chained—as in China, the living criminal is fettered to the loathsome corpse. They are beginning to work a problem something of this kind—if fifty-eight years of 'glorious union' have rendered us despicable abroad and corrupt at home, in how many years shall we become honorable and prosperous? What, after all, is this Constitution, that it should have become all, is this Constitution, that it should have become so sacred that even our priesthood have broken the first law in the Decalogue in its behalf? Can sixty years sanction tyramp and justify hypocrisy and barbarism in the sight of God? Are our hopes of a higher civilization so desperately shipwrecked, that we must needs cling to so rotten a plank as this? No. The Constitution is just as sacred as any other instrument of man's making which justifies oppression, and no more so. It is just as despicable as any other piece of cent and hypocrisy, and no more so. We are told that we may oppose slavery as much as the Constitution will allow us to do. Politician and priest are in the same tale. But that all-pervading and inscrutable instinct, which by degrees leads the masses of men up to the level of truth, tells us, not that we may, but that we must oppose slavery, so far as God will allow. If we are to be governed by every compact with evil which our fathers entered into, there would be an end to all advancement from barbarism. Such an argument would justify and perpetuate every tyranny, every wrong that the earth ever grew pale under. No; the inevitable conclusion to which logic and conscience (the best kind of logic) alike lead us, is that we must repudiate the Constitution altogether and at once. A compromise, a middle place between freedom and slavery, is as easily the democracy have succeeded in foisting upon falsehood, a man whose chief recommendation was his obscurity, Mr. Dallas has followed out the same principle in the organization of the committees of the comm

With a slight perception of the delicacy of this abject and of our duty with regard to it, we say, war come out of the question of the annexati Texas, or the hasty foreclosure upon the Or gon Territory, it will be a war between American slavery and the human race, which will never cease until one or the other be exterminated. In that war, as in the struggle between Israel and Amalek, almighty hands will stay up the arm that battles for freedom, until the bonds of every slave on this continent shall be broken, and the oppressed go free, the tother between of the oppressed go free, that the consequences of such a war would rest equally upon all sections of the country. Let them not trust to the arm of the North to shield them in the day of the fierce anger of God and humanity. The North is full of strong men, but not strong control to contend with the Almighty. We will not foreign missionaries are becoming quite as functional foreign missionaries are becoming quite as functional foreign missionaries are becoming quite as fanatical gon Territory, it will be a war between American slavery and the human race, which will never cease until one or the other be exterminated. In that war, as in the struggle between Israel and Amalek, the day of the fierce anger of God and humanity.

The North is full of strong men, but not strong enough to contend with the Almighty. We will not say, that, in that day of trial, they would not pour out their blood like water upon every acre of Southern soil; that they would not leave their homes, bid their wives and children a last adie and deep over a land that would dog them from its borders in time of peace; we will not say that the memory of Southern injustice, insult and injury, and all their aggravated violation of our instrument of brotherhood, would slacken their march toward the fields of South Carolina, or hang at their heartstrings in the rifts of battle. But this we say—what the united voice of the North shoulds say, and the South should hear to-day—that, 'in case of a war with England,' there would not be physical the South should hear to-day—that, 'in case of a war with England,' there would not be physical force enough on this continent to save the God-defying institution of slavery from being 'banished from one of the slaveholding churches, has, however, forever from the presence of the Lord and the glory of his power,' and from all the realms of humanity. It is known, as far as the English language is known, who would be the parties in the warfare. The Slave Power of this government has officially announced to the civilized world the stake and principles at issue; and they will stand through all coming time, speaking their own immortal shame

British soldier, to fight neither with small nor great, save only with Slavery.

Our Southern brethren would do well to sit down and count the cost of a war to them. A collision with Great Britain would be no Clingman-and-Yancey affair with them; no trighing affair of honor, to come off' some morning before breakfast. Let the toesin be once sounded, in such a cause, and the roar of British cannon would make the might and day hideous along their coast, until this government, humbled by her own guilt before mankind, should promise the world to 'telthe people go,' which she has oppressed with burdens and bondage unknown to Egyptian task-masters, through all the years of her hypocritical existence.

See In the Liberstor of the Statuling was a letter of the country, which save them the death. I have, therefore, enclosed an order for ten dollars on our treasurer, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in New-York, to assist in the escape of runative, which I will thank you to pay over to the Committee in

From the New-York Mirror. A SERIOUS MISTAKE.

From the New-York Mirror.

A SERIOUS MISTAKE.

Many of our contemporaries regard, or seem to regard, the Texas question as settled, and to suppose that nothing remains for the opponents of annexation but to fold their arms and quiety arms of the question by Coogress. That this should be the final decision of the question by Coogress. That this should be the language of its advocates is not surprising; it is is very convenient to regard measures begun as measures accomplished; and no trick of party politicians is more frequently resorted to than that of crying out 'victory' in the beginning of the could be the final decision of the question by Coogress. This plan has often succeeded, and the loud shout of victory has been acted on by this government, except only that of the acquisition of Louisians. But a has all-sufficient when the question was, Whether the \$1000 fine of General Jackson should be drawn around certain resolutions of the Senate; whether that power which for four-fifthes of the period of our national giving in the should be drawn around certain resolutions of the Senate; whether that power which for four-fifthes of the period of our national giving the should be drawn around certain resolutions of the Senate; whether the \$1000 fine of General Jackson should be tree the Sidil when the consideration is, Whether the \$1000 fine of General Jackson should be tree the solution of the correspondence was suppressed by must fail when the consideration is, Whether the \$1000 fine of General Jackson should be remitted, or whether certain magical lines should be drawn around certain resolutions of the Senate; and feeling the should be drawn around certain resolutions of the Senate; and the should be drawn around certain resolutions of the Senate; and feeling the should be drawn around certain the should be drawn around certain resolutions of the Senate; and the should be drawn around certain probable the should be drawn around certain the should be drawn around certain the should be drawn around certain the sho monum of slaveholders; would have been received by the nation at large with unutterable horror and disgust. Now how do they feel!! What
do they care!! Words are useless. They evidently need to be born again. If that can be done,
there is salvation. If it cannot be done, there is
perdition. We have but a little influence. That little we shall not throw into the ballot box till it
ceases to be a pro-elavery and pro-war ballot box (as
it now is by Constitution and law.) But we shall it now is by Constitution and law.) But we shall cast our handful of 'bread upon the waters' of cast our handful of 'hread upon the waters' of mind, and find it again 'after many days.' In the mean time we shall fall back with unwavering con-

TEKAS IS NOT YET ANNEXED!

Remember it, friends, of Liberty and the Constitution in New-Hampshiar, Rhode Island, Consumer of eternal Slavery huzza and fire cannon over Annexation as a thing accomplished, but such is not the fact. A mere consent that Ameration may take place, if the terms can be made acceptable all around, has been wrenched from Congress by Party discipline and Executive Power. But the terms are yet to be adjusted, and then both parties

Party discipline and Executive Power. But the terms are yet to be adjusted, and then both parties must assent to them. All this will be effected, if the adversaries of Annexation sink into the stupor of apathy or despair, but not otherwise.

If we rally and make a struggle, we may at least mitigate the hard terms that have been imposed upon us. We may compel Polk to make a fair offer to Mexico, as to the adjustment of the Boundary, and such other stipulations as will soften her indignation at our grasping perfidy. We may escape the 'covenant with death' by which our assent is ostensibly given beforehand to the legalization and perpetuity of Human Slavery in the whole of original Texas, and a great deal more. In short, though we may not be able to prevent the consummation we may not be able to prevent the consummation of the great National crime which has so long been meditated, we may greatly modify its evil consequences, and do much to avert the judgments of Earth and Heaven.—N. Y. Tribune.

From the Pennsylvania Freeman.

EFFECT OF ANNEXATION. One effect of the act in question is certain be-ond a reasonable doubt. The Union is dissolved. ond a reasonable doubt. The original compact is so palpably violated, that every party to it is released from its obligation, even if it were not long ago, by any one of the many former infringements it has received from many former infringements it has received from the slave power, or rather, if the compact were not void from the beginning by reason of its immorality. Whether any State will have the manly spirit to avail itself of this release remains to be seen, but no longer can there be a shadow of a fair pretext popose slavery, so far as God will allow. If the control of the cry of treason against those who rally around the banner of freedom, under the motto, 'No Union all advancement from barbarism. Such an eith Slaveholders.' But there is no room to utter the many thoughts which this event awakens.

the place between the and savery, is as easily tenable a position as one between heaven and hell, when God's lightnings were plunging in a catatact of fire upon the fallen angels. Nor can the Constitution escape much longer. Strand by strand the shroud of slavery is being woven, stick by stick a studied selection of the feeblest men of his own rises its finners loils and not content with this, he appears to have made a studied selection of the feeblest men of his own constitution escape much longer. Strand by strand the shroud of slavery is being woven, stick by stick rises its funeral-pile, and when the vengeance at last overwhelms it, will they who stand upon the middle ground of the Constitution come off scatheless? The Constitution is the very Ægis of Tyranny, and every shaft aimed at her hideous heart, must pierce it through and through. Any kind of lefthanded allowance of it, like that of Third Party, is unsafe, for every groan of the down-trodden anywhere reproaches it; every word uttered for human rights everywhere taunts it; every blow aimed at oppression anywhere strikes it; every blow aimed at oppression anywhere strikes it; every attribute of God takes part against it. It is time we have done with so dangerous a friend. It is but a conducting-rod for the lightnings of the eternal vengeance, whose dun and heavy cloud is even now trailing low overhead, and if we stand longer with our hands resting upon it, it will be an exception to the laws of nature if we escape blasting.

From the Christian Citizen.

Annexation of textand by strand the shock by stick rises its function of the delicacy of this subject and of our duty with regard to it, we say,

A MISSIONARY'S REBUKE OF SLAVERY.

We have been asked to publish the following let

and principles at issue; and they will stand through all coming time, speaking their own immortal shame on the record of nations. As in the exterminating contest between Syria and Israel, the Syrian monarch commanded his warriors to fight neither with small nor great, save only with king Ahab, so, 'in case of a war with England,' it would be the command of every heart in the British empire, of every peasant and every peer,—a command written on the heart and engraven on the frontispiece of every British soldier, to fight neither with small nor great, save only with Slavery.

Our Southern brethren would do well to sit down

TP In the Liberator of the 21st ultimo was a lette from N. P. Rogers to W. L. Garrison, in the course

From the Herald of Freedom THE 'SUPPRESSED CORRESPONDENCE.

Below is the 'suppressed correspondence.' I see no occasion for suppressing it, unless from charitable regard to the writers themselves. Friend Rogers mistook, if he believed that I had been applied to the suppression of t charitable regard to the writers themselves. Friend Rogers mistook, if he believed that I had been appointed editor when his letter was written. I have not yet been appointed, nor even invited. I was asked to look after the paper for a few days, till arrangements could be made. Neither the Committee nor myself expected I would remain editor so long as I have. At least, I did not.

If friend Rogers can forgive himself for his unmanly thrust at Jacob Ela's capability to conduct the affairs of a printing office, he is in no want of love to himself, however he may be towards his neighbor. Jacob Ela has for some time been foreman in one of the largest printing offices in Concord, (if not the largest,) and his capacity has not been called in question yet.

Hood of 3d Party, he mistook them, or I did, altogether.

PARKER PILLSBURY.

FRIDAY MORNING, Dec. 12, 1844.

editor? Is it treating him respectfully or fairly to propose thus to supersede him? Or do you ex-pect, as a matter of course, I shall decline your pro-posal, and make it, as the Convention passed the pect, as a matter of course, I shall decline your proposal, and make it, as the Convention passed the resolution you cite, to answer a 'Board' purpose before the abolitionists? As men, you would not do so. Committees, like priests, are liable to do most any thing. Your proposal to me to be your editor, after your engagement of another, whose editorials are doubtless already in the hands of his printer, looks to me too much like the church's first step in a labor, taken after they had determined to take the third; and merely to give color to a deed already done. Churches and Committees abound new paper does not profess to be an additional one to

editor, unless they have undergone a great change within a few days, which they do not confess. I existence of the Herald, edited by Parker Pillsbury; 1672 editor of the Herald of Freedom, a few days or, if it does, only to denounce it as a spurious sheet, or, if it does, only to denounce it as a spurious sheet, deserving of no countenance, and published for the break that paper up. They knew I could not edit the Herald of Freedom, without a publisher, and nobody but John R. French could or would publish it in such a way as to enable me to carry it on, and him they have disabled by their calumnies.—
They would have proffered me Jacob Ela, as printer, who has been talking some time of undertaking it; but friend Ela was Committee man of 3d Party, and almost 'wholly given to' politics, and quite incompetent to aid me in the publication of such a paper as the Herald of Freedom. By help of some of the young printers of the Herald, he may be able to print friend Pillsbury's paper.

I was editor of the Herald of Freedom. Your Board have broken that paper up. Why now ask

I was editor of the Herald of Freedom. Your Board have broken that paper up. Why now ask me to become editor again? Is it because I was an independent editor before, and you would now have me subject to 'Board' management? But the Herald was broken up, you may say, on account of the dishonesty of its publisher. Yet have you not asked that same publisher, officially, to print your paper, as you now ask me to edit it, and after engaging Jacob Ella probably to print it? I impute paper, as you now ask me to edu it, and after engaging Jacob Ela probably to print it? I impute nothing to you as men. As a Committee, have you not done it? After having helped Stephen Foster in his compassing sea and land to destroy the character of John R. French, have you not, and with Stephen's official connivance, solemnly, now, solicited him to take charge of your press? I refer to these things, friends, mainly from a wish to open your vision to the wirtues of 'Boardship.'

where, where I could find a plot of ground to dig for with the greatest readiness. I would edit such a paper, so far as I should be able. Such a one is immensely needed. Such the Herald of Freedom was—or was fast becoming. The people were getwas—or was fast becoming. The people were getting to appreciate it. The publisher had co-operated with me to sustain it, through the most trying and discouraging emergencies. Stephen S. Foster had grown solemnly dissatisfied with it, and precipitated himself upon the struggling press. It had barely lived. It could not have lived at all, but for a teaacity of life unexampled in the New-Hampshire press. Anybody, with any anti-slavery reputation, could have raised a prejudice against the publisher, sufficient to destroy it. The Herald of Freedom had aided friend Foster to a very considerable reputation,—and at a time when those presses which have now assisted him in trampling down the Herald, regarded him as little better than a madman. He has used that reputation, in this sort of requital. Heave him and his conditions to their contemplations.

For myself, I care little for all this. I had made myself reputationless enough by editing the paper, and my connection with the anti-slavery movement, and am past any reproach which 'Boards' may cast on me. But the treatment of the publisher of the Herald has been barberous and wanten beyond cast on me. But the treatment of the publisher of the Herald has been barbarous and wanton beyond the Herald has been barbarous and wanton beyond any thing that has transpired in the anti-slavery I shall not longer attempt the publication of the

The 'Board's' invitation, I neither decline ot. As individuals, I have ever regarded you, -very highly. But as Board-men, I must decline recognizing you at all. I want to do it without offence to your feelings. But I am transcending my own health, and your paper's spare room, I fear,—which paper, I must say, Feannot wish well to, as I understand it to be set on foot in connection with the overthrow of the Herald of Freedom. Your friend, N. P. ROGERS.

CONCORD, 10th December, '44.

Really, strange men and women are those, who compose 'the Ex Committee of the N. H. A. S. Society.' Not many days ago, and they solemnly assured the world, my 'course had been such as entirely to forfeit their confidence,'—and this was my course, too, it should be remembered, as publisher of the Herald of Freedom. They have also, within memory, over the broad signatures of their President and Secretary, given it as their matured judgment, that 'the permanent success of the paper, as well as the good of the cause, requires that Mr. French's connection with it should be dissolved.' And, now what have we here? An intimation of this Ex. Committee through you, of their 'desires to enter into an arrangement with me for the future publication of the Herald of Freedom. Though towards you personally, gentlemen, I have none other than feelings of esteem and friendsbip, yet with the double-dealing of the Committee whom you represent, I can have no patience. With such an 'Ex. Committee,' I cannot enter into an arrangement whatever.

Why do men wish to enter into husiness arrangements whatever.

Why do men wish to enter into husiness arrangements whatever.

Why do men wish to enter into husiness arrangements whatever.

Why do men wish to enter into husiness arrangements whatever.

Why do men wish to enter into husiness arrangements whatever. Friends Comings and Wood:

ments whatever.

Why do men wish to enter into business arrangements with me, who for the last eighteen months have not been slack in laying to my charge the crimes of deception, prodigality, theft and embezzlement—and all this in the transaction of the very business, in which they now solicit my co-operation?

THE LIBERATOR

BOSTON, MARCH 21, 1845.

The first number of a new paper, printed by John R. French, and edited by N. P. Rogers, has just made It. French, and cuited by N. P. Rogers, has just made its appearance in Concord, N. H., bearing the title, 'The Herall or French.' A more appropriate name would be, 'The Usurren.' It makes the very highest pretensions to freedom and honor; but this is not the first instance in which those terms have been taken for dishonable. stolen for dishonorable and tyrannous purposes. The annexation of Texas, for example, is cantingly de clared by the political villains who have advocated it to be the extension of the area of FREEDOM,' though been called in question yet.

If John R. French supposed the Committee wished him to become printer of the Herald, except on a contract, the terms of which were to be specified and adhered to, [as in his own case with friend and adhered to, [as in his own case with friend the states of these who wear that mask, it is impossite. lengthen the cords and strengthen the stakes of sla-YERY. But, whatever mask treachery and fraud may conduct of those who wear that mask, it is imposs ble by any such ruse to alter the character of deeds

or the relation of things.

As all the facts of the deplorable controversy which To friends Benjamin Comings and Amos Wood:

To your note of this morning, signed in behalf of the Board of Managers, I do not make any reply. But, from regard to you as individuals, and a desire to say a few things in hearing of your readers, I send you this, drawn up in haste and sickness. As Committee men, I do not recognize you. Nothing is, in fact, committee to you, as I think, beyond your rights and duties as individual men. Nobody has any rights or duties to commit to you. They mistake in supposing they have, as well as you, in imagining you could be vested with any of these supernumerary properties.

You intend I suppose the facts of the deplorable controversy which has arisen, respecting the proprietorship and printing of the Herald of Freedom, have been laid before the readers of the Liberator, and repeatedly presented to their notice, it is scarcely worth while to recapitulate them in detail on this occasion. Those who do not choose to retain them in their memory, but are determined to be governed by their prejudices or personal predilections, let the right or the wrong of the case be where it may, (and there are such.) must be left to pursue their own impulsive, wayward, or dishonest course—as any additional appeal to their reason and Supernumerary properties.

You intend, I suppose, in your note, to ask me to be editor of your peper. As men, I hardly think you would do this, under the circumstances. Have you not already engaged Parker Pillsbury as your editor? Is it treating him respectfully or fairly to propose thus to suppose the supposed of the end of these supposed of the end of the subject, it may not be wholly need to propose thus to suppose the supposed of these supposed of these

The old Herald of Freedom, the property and orga of the New-Hampshire A. S. Society, continues to l regularly published, under the editorial care of Parker Pillsbury. Here is another paper, styling itself 'The Herald of Freedom,' and claiming to be the identical paper which has for so many years been published in the Granite State! Now, one or the other of these papers is guilty of fraud and usurpation-which is it? The act, by which ever party committed,-it will be Amos Wood never would do such things.

Your Board can hardly desire me to be their reached its tenth rolume! It does not recognize the

your vision to the virtues of Boardship. No, friends, your Board do not want me for their No, friends, your Board do not want me for their editor. They have got an editor already. The invitation to me is for a Board-like purpose. And if you hadn't got one, and really wished for me, I couldn't be a 'Board's' editor, as I think they all well know. That is, as individuals, they know it. 'Boards' do not know any thing. Let me not offend anybody,—but I am really impatient when I think of the conduct of these 'Boards'.

A force anti-slavary peace, I would contribute to be has ever since been making it a bone of contentual, and how appears in the field, armed and equipped, not merely to 'bandy words,' but, if possible, to bestow mortal blows on the old sheet, which, to his mortification, he finds still living, notwithstanding his cruel abandonment of it!—Again, in his farewell he said—I saw that my only chance of regaining any degree of health would be in retreating some A free, auti-slavery paper, I would contribute to where, where I could find a plot of ground to dig for

malevolence, in performing the painful act.
In his valediction, Mr. French said—' The falsehood and unkindness I have experienced, for the last eighteen months, I have no desire farther to encounter-especially now it is to be backed up by William Herald . . . Whether an attempt will be made to continue the paper, in other hands, or not, I canno say.' To demonstrate his sincerity, and fulfil his word, he now appears as the publisher of a new Herald, in spite of the backing up of 'falsehood and unkindness' by William Lloyd Garrison and Wen sire, he again 'attempts the publication of the

So much for the declarations and acts of Messre Rogers and French, in these particulars. They are just as consistent as some others, to which reference

will be made in the course of this review.

Gentlemen, I can find in my heart no desire for farther connection with the Herald of Freedom.—My past experience in that connection has been too bitter to permit me to allow the possibility of its re-occurrence?

One suggestion through you, for the Ex. Committee, and I close. A pauper upon the charities of the abolitionists for the last four years, is not the man to be first solicited to undertake the publication of their paper.

of those who have hitherto been their warmest and most efficient friends—Messrs. Rogers and French have started a new and rival paper, while the old one is yet in existence, and expect to go on swimmingly,—though, as yet, they, have not probably obtained half as many subscribers as they had for the old Herald! Why, then, did they retreat in the first instance? And how can they hope to succeed with such a division as now exists among their old supporters? This new movement bears all the matrix of JOHN R. FRENCH. desperation in a wrong course.

They, indeed, boastingly announce, that 'almo every prospectus that has been returned, brings to nore subscribers than we had in the respective town on the old list.' A few instances are given to sustain this assertion—probably about the whole number.—
It does not excite my surprise to hear that in Concord, ninety have subscribed, and that fifty more will be added in a fortnight '-&c, &c. The subscrip tion list will, doubtless, be augmented in two ways first, by a few warm personal friends of the edite (whose admiration of his genius is stronger than their sense of justice,) subscribing for a number of copies, in order to give the paper 'a start;' and, se ondly, by the patronage of all those who are glad to improve every opportunity to divide abolitionists as sunder-to excite hostility to their organized action. Such, for example, as for a time cheered on the Clerical Appeal' movement, and afterwards clapped their hands in view of the secession from the old platform, at New-York, in 1840. Also, all such as have private griefs or malicious feelings to indulge, as professed abolitionists, against the American very Society and its auxiliaries, or personal jealousies very Society and its auditable, or personal penouses against prominent individuals in the cause to gratify. Be the list, however, a large or a meagre one, the merits of the Herald controversy will forever remain the same. Since the Emancipator was so unjustifia. bly transferred, it has had a much larger number of abscribers than it had as the organ of the American Society :- a fact which Joshua Leavitt appears to rely on as demonstrative proof of the rectitude of his course, but which proves anything rather than his fidelity as an abolitionist, or his integrity as a man, in the opinion of very many. It may be so with the pseudo Herald. For my own part, as a matter of principle, I would just as soon patronize the Em pator, and urge others to subscribe for it, as I would The Herald of Freedom.' No matter what may be the merits of either of these papers, I testify against them both, as I abhor fraud and usurpation. one has been more severe in his treatment of the transferred Emancipator than N. P. Rogers; but the manner in which he and J. R. French have treated the Herald has been quite as reprehensible as wrong act, to say the least.

wrong act, to say the least.

The motto chosen for the new paper is, 'Execlsist'.

That of the old one is, 'I enter into no compromise with Slavery. I am for Justice, in the name of Hananity, and according to the Law of the living God. It was selected from one of O'Connell's famous antislavery speeches in Exeter Hall, and I think is much better adapted to strike terror into the heart of this pro-slavery nation, than the other. It strikes me, oreover, as somewhat inconsistent,-if this new Herald be in verity the old one,-to select a motto so unlike the original. In this matter of identity, too much care cannot be taken to be exact-to follow word for word, letter for letter, comma for comma.' Another nconsistency is seen in calling the new paper, ' The Herald of Freedom'-Vol. X. Critically speaking, no such periodical has ever been published in Ner Hampshire. 'I am afraid,' says Mr. Rogers, there is compromise in adding the small distinguishing word we prefix to our old name.' Certainly there is,-to the extent of a definite article! If the object was to avoid confusion, (!) why not secure that object by taking some other title? 'The old Herald press and remains of type ' have been yielded; why then cling to the name of the paper, to any extent? Especially if, as Mr. Rogers says, in the plenitude of his growth, Herald is not quite up to our occasions. I want to have more hand in achieving Freedom, than merely proclaiming, keralding its coming.' The old paper, until last June, was 'Published by the New-Hampshire Anti-Slavery Society,' when, without leave or license. the imprint was altered so as to read, ' Published by John R. French.' But the new one is 'Published weekly by its friends'-quite an original conceit. Here we have a bundle of inconsistencies—a small one in deed, but seriously affecting 'identity.'

How does Mr. Rogers attempt to justify his copnct, in publishing another Herald of Freedom? On the ground that he and Mr. French have been ille. gally dealt with, and deprived of the editing and printing of the old Herald, by foreign and hostile is terference. He denies that the New-Hampshire So ciety is the owner of the Herald: that its Roard of Managers are bona fide such; and that the difficulty which has arisen, is really with John R. French, but insists that the object was either to fetter his own pen, or drive him from the editorial chair.

As to his first denial. In the Herald of Dec. 6th, 1844, he says- The N. H. Society never thought of owning the Herald, or of French's owning it, or any body's' ! - [Quere-Was it not quite preposterous for the American Society to think that it owned the ator? So thought Joshua Leavitt, Elin Wright, Jr., Lewis Tappan, &c. &c.! Strange that Messrs, Rogers and French should behave as the they had actually been cheated out of their right, if 'nobody' owned the paper ! Again, in the Herald of Nov. 22d, he declares The N. H. Society ha had no connection with the publication of the He of Freedom since February, 1839. This is a fact of record on the Society's book. They assumed the pallication, as the record runs, in June, 1838, and shea doned it February, 1839, by a formal act, AND WAYEL AFTERWARDS RESUMED IT. They have since always treated it as a matter with which they had no count tion, other than friendship and approval.'

These are strong assertions; and if they are tree they certainly prove that the Board of Managen have undertaken to meddle with matters which in not concern them, or the Society which they profess to represent. That they are not true, Mr. Roger himself shall testify.

In the Herald of Jan. 8, 1841, Mr. Rogers a The Board of Managers must take the Herald upon the Society's hands again, or let the little agitals die. In order to carry it on, we [speaking in the name of the 'tyrant' Board of which he was chill man] must buy press and type, &c. Who will lead the Society [not N. P. R. and J. R. F.] \$350, and tall security of the press and property,' &c. In the will next paper he announces that 'The A. S. Souly has taken its paper into its own hands for pulled tion ... . The paper is now in the Society's land, and every subscription aids [not the editor and prime,

but] the Society. In the Herald of Jan. 22d, 1841, E. G. Chast, 5 that time the publisher of the Herald, publishes 4 10 tice to the patrons of the paper, in the following er plicit language: \* The Herald of Freedom will be after be published by the N. H. A. S. Society, &c. In the same paper, J. R. French says- The Best of Managers of the State Society, deeply imprewith the importance of sustaining this free have, at quite an expense, taken the establishment spit their own shoulders, willingly incurring the treatie its management, and laboring for its supp

As late as September 20th, 1844, Mr. French, 6 feeting to regard the present Board of Managers no Board, but willing to recognize the rights of the Society,) says— Whenever the N. H. Anti-Shref Society calls for its Herald of Freedom, it is at

Now, reconcile these explicit statements made these witnesses, with the bold assertion of Mr. Re ers in the Herald of Nov. 22d, 1844, that the N. Society have had no connection with the publican of the Herald of Freedom since February, 1829, at that 'they have since treated it as a matter with they had no connection' !!

Again. Money to purchase the press and the ras solicited in the name and in behalf of the Society. The appeal was successfully made; and the Herald of Feb. 26th, in an article on the subject Mr. Rogers says - Our friends who have generous contributed for this purchase, will please and the their gifts to care of Parker Pillsbury, ser 9

Agent,' [i. e. of the State Society,] &c. In the Herald of April 9th, 1841, is an the abolitionists of the State, signed by Parker Fill bury as the General Agent of the Society, in which is announced that ' some friends have generous)

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d, and by subscriptions of from twelve to twendollars, have put the Society in possession and type, for the publication of the Herald. annual meeting of that year, it was Re-That the sincere thanks of this Society be givrous individuals, who came to the res

pubody thought of the Herald as a piece o y'! The press and type, and subscription list, ng 'property,' belonged to 'nobody'—and was nobody's business in what mannel the be appropriated, or to what uses they by Messra. Rogers and French!

The Board annually appointed N. P. Roglitor, and J. R. French as printer, just as they had a right, and it was their official duty, ad to this matter; and neither they, nor the Y, ever relinquished their right to make these nts. Yet Mr. Rogers avers that, 'sinc y, 1839, the Society has had no connection Herald !! No marvel that, in view of all ris, the Board of Managers, in their address blic, 'feel constrained to say, they can see it ther than the most wanton perversion of the and property of the Society, without color of

the Board of Managers being a spurious one, arge is libellous on some of the best spirits in Hampshire. All the officers of the Society were on in due form, at the last annual meeting. If voted on the presentation of the list, it was the less valid. None voted against, and none t of calling for a dissolution of the Society-Mr. Rogers, with all his horror of 'organi-Strangely enough, Mr. R. professes to have troversy with the N. H. Society, and claims it on his side. But why it should not receive his sation, why it is not as objectionable, as the an or Massachusetts A. S. Society, I do not stand. It is as much 'a corporation' as either others-it is governed by a written constitution Single it is I believe, auxiliary to the National

he Board, on the suspension of the Herald in June Mr. French, perceiving that he was determined ate his written contract, hold possession of the and type, and prevent the publication of the paexcept as often as it might suit his convenience properly resolved to call a special meeting of the Society, for the purpose of being governed by ecision, and effecting an amicable arrangement Mr. French, if practicable. Before this meeting F. professed his readiness to go, and to abide by ision. It was just what he wanted, and he ld not shrink from a searching investigation. tainly, if he were in the right, and the Board in wreng, he had nothing to fear in the trial. But said Mr. Rogers about this meeting of the N. H. ty, duly notified in the Herald, and all its mems and friends summoned to attend it? This was

l am sorry the publisher consented to any this a trial before the recent meeting held in this. The meeting was badly called (!) I am glad to of the abolitionists in the neighborhood attended publisher said he meant to paper before them, in their was sorry the publishes, in their is matter of the paper before them, in their is character. I wouldn't have gone to the meeting I been here, and ever so well, but to protest as the character of its call and purposes, (!) and the character of its call and purposes, (!) ake occasion to denounce the movement in behal

This looks like having great respect for and confinee in the N. H. Society! This looks like believeen, and that 'they were glad to have John R. each publish it so'! It was a meeting of the State ety, with which Mr. Rogers professes to have no roversy; and yet he says if he had been in Conat the time, he would not have attended it, exfor the sole purpose of pouring his denunciation contempt upon it! And why did he thus write unjust to say, because he knew that a verdict ently, against himself for his participation in the fair? What better reason can be given, in view of the facts? Conscious integrity and meek-eyed ince never behave in this unseemly manner.

Mr. French it is true, came to the meeting, ar ated it as a meeting of the State Society. he made his defence, and agreed to the committee arbitration, chosen by the Society to hear the oard and himself. Yet he had the baseness to supss the proceedings of the Society, and even th et of the committee, so that the abolitionists of as it is. w-Hampshire and elsewhere should not be apprised what had been actually done, except from his own torted account of it! His refusal was expressed as

Tr The proceedings of the recent Convention, with Mr. Garrison's Report, have been furnished us or publication. We have neither the room (!) nor the disposition to do any thing of the kind.'

In this most unjust and arbitrary procedure, h was supported by Mr. Rogers-and yet they are those who profess to fear nothing, who are assuming to be he special champions of free investigation, and who stily crying out, 'Free Speech-Free Meeting The Volunteer Press'-&c. &c. !! Truly, as John Milton said of such in his day-

License they mean when they cry liberty !'

Mr. Rogers persists in asserting, what he has mos injustly repeated over and over again, that, in complaining of J. R. French for his conduct as printer of the Herald, the New-Hampshire Board have acted a cowardly and hypocritical part, as well as all others rating with them; inasmuch as their real obect has been either to drive the editor from his post, to restrict the freedom of his mind and pen!!!-He deals freely in this kind of villification. Thus:

The pretended occasion on the part of the Massa-chusetts managers was to settle the ownership of the Herald of Freedom, about which there existed no quesion or dispute between the pretended parties (!) The seal occasion was to beat down the idea of a volunteer ress, and unincorporate anti-slavery action. '!!

Had the Standard and Liberator growed that the "Had the Standard and Liberator avoiced that they were interfering with the publication of the Herald of Freedom, in behalf of a self-created Board, instead of the Society,—and against the Society (!) as well as the paper, (!) for the sake of enabling the Board to trample on both, (!!)—THEY HAD AVOWED THEIN TRUE PURDESS AND POSITIOS. [That is, if they had told a gross, deliberate falsehood, they would have acted donestly and fairly!] But they naturally refrained from the true avowal. They had a purpose to ansieer, [i. e. an iniquitous purpose,] which called for policy, [i. e. cunning,] and compelled them into it."

Finally—though a score of simile contestions with

Finally-though a score of similar quotations might

What is this assault on the New-Hampshire Anti-Slavery Society (!) and the Herald of Freedom, but an attack on account of measures?— A barbarous assault, that will coat every one engaged in it, his

These insinuations and charges are of the vilest character; and to regard the author of them as disased in his mind, or under the influence of monoma nia, on the one topic of 'corporations,' is to evince the largest charity. If he be truly rational, then nothing can mitigate his wilful slanders. If he believes what he says, if he means what he says, then he looks upon such men as Benjamin Comings, Luther Melendy, Weare Tappan, Amos Wood, Parker Pillsbury, Wendell Phillips, Francis Jackson, Edmund ncy, (myself included, of course,) as wearing two faces, hypocrites, the enemies of a free press, and actuated by detestable motives !!-- He, therefore, can

no longer have any respect or friendship for them. In establishing his new paper, he asks to be sustained by the abolitionists in making these blasting accusations-in denying that J. R. French (his pro spective son-in-law) has violated his contracts, or needlessly embarrassed the pecuniary affairs of the Herald, or been in any manner to blame-in accusing 'the Board' of unjustice and usurpation, of being self-created, of stealing the old Herald title, press,

ship over the editorial department-and in calling for | the extinction of every anti-slavery society in the land —&c. &c. This is the issue which he boldly makes; will be regarded by him as endorsing his views and declarations on this subject. 'Let such of our antislavery friends, therefore, as believe that he and J. R. French are blameworthy in this affair of the Herald, pause and reflect whether they can honorably or justly give their countenance and support to the new paper-however much they might desire to patronise

it under other circumstances. How can they do it? N. B. No copy of 'The Herald of Freedom' having been sent to me, I am indebted to a friend for sight of it. I have no desire or intention to say any thing more about it. My testimony is registered.

#### NO UNION WITH SLAVEHOLDERS. PROGRESS OF THE REVOLUTION.

(South Division) Anti-Slavery Society was held in Brinley Hall, Worcester, on Tuesday last-John M. Millbury, Southboro', and other places. It was an his harness and whip, to proceed. occasion of deep interest to all who were present .-The following resolutions were presented to the meeting for discussion by William Lloyd Garrison:

1. Resolved, That in the present emergency of the anti-slavery enterprise-in this dark hour of our national history-it behooves abolitionists to summor all their manhood for a final conflict with the Slave Power; to be more united than ever in their means and modes of action-more zealous than ever in the promulgation of their doctrines-more uncompromising than ever with the pro-slavery Church and State -more willing than ever to contribute liberally of their substance to scatter light on the subject of sla-

robbers, until they voluntarily cease from their rob- and entered this village, we came under another gov. beries-with rum distillers and venders, until they ernment. Of course our passports are examined her choose to poison the community no longer—with sgain by Austria, though we have been out of it long slaveholders and slave-traders, until they are willing enough to travel only 12 miles. Yet we are now unto let the oppressed go free—giving them the benefit of our credit, capital, and co-operative power—is not governments tell us) from those under which w to lay the axe at the root of the tree, nor to bear a were living a few minutes since. What would have consistent testimony against crime, nor to keep our garments unstained by innocent blood; but is the way to perpetuate what we profess to abhor, to make the Austrian police beset us, arrested our course, and ourselves participants in all the guilt of unrighteous- demanded our passports. I am disgusted at the sys ess, to dishonor our own testimony against evil-doers, tem! There is no love, no confidence between

and prosperous, and without which it would speedily driven out by brutal soldiers to perish.

4. Resolved, That it is as impossible to reconcile, friends of absolute despotism, as it is to effect a one-ness of spirit and purpose between Christ and Belial; the portal of the Tyrol to Bavaria; and only by pass reformation, are cherishing a fatal delusion.

Union, which is emphatically 'a covenant with death, 170 themselves. Again, the pass was defended in and an agreement with hell, is the only rallying-word 1809, with most unequal force, against Gen. Wrede. which should be found in the mouths of abolitionists, and the one grand object which they should now aim to accomplish, in order to deliver their own souls from slain. Here, where I stand, they were shot down by guilt, and to demolish the very Gibraltar of the slave

6. Resolved, That while the Whig party of this the annexation of Texas as an iniquitous and uncon-stitutional measure, and while the conduct of the De-This comes to my heart with inexpressible sweetnes mocratic party, on the same question, has been pro- at this moment. fligate and perfidious almost beyond parallel in the criminal history of political parties, we can make no truce with either of them, so long as they resolve to

7. Resolved, That, for the same reason, we regismere political crusade.

Earle, of Leicester, were also adopted unanimously.

1. Resolved, That as the American Senate is now constituted, we have every reason to suppose that the rights and the petitions of the people, and the acts and resolutions of our Legislature, will continue to looking at the interest of others. be trodden under foot as heretofore, without a voice from Massachusetts raised in their favor; and that with men, instead of politicians.

and their posterity are not to be enslaved forever.

sion. The unanimity with which the resolutions and half way between Salzburg and Innsbruck. were adopted was a cheering indication of the advanced state of sentiment prevailing in our ranks, in regard to a peaceable dissolution of the present blooding to the earth 500 fathoms.

cemented Union. The next quarterly meeting of the Society will be held in Uxbridge. JOHN M. FISK, President. Here we are, at a miserable, dirty hotel, waiting to GEORGE EVANS, Secretary.

No. 5 of the Voices of the True Hearted eccived, and, together with the previous numbers, Austria proper; and the dress of the people amuse is for sale at the Anti-Slavery Office. We again me greatly. A large, high, peaked-crowned hat, commend this choice publication to the patronage of all the friends of Literature and Reform.

me greatly. A large, high, peaked-crowned hat, one of the members, always held in good and loving with a feather in it, is a common head-dress for the fellowship with the church, in speaking of S. S. Fos-all the friends of Literature and Reform.

Most all wear it, instead of the and remains of type, of seeking to excercise censor- all the friends of Literature and Reform.

LETTERS PROM HENRY C. WRIGHT.

Melech-a small village, some eight or ten miles from Salzburg. Here we are met by the Bavarian and every man or woman who subscribes for his paper government, in the shape of policemen and custom house officers. The policemen demanded our pass-ports, which they have taken into their office, and here we await their pleasure. The custom-house officers found our baggage sealed, and they dare not touch it. Nothing could exceed the picturesque scenery between this and Salzburg; all around us on the plain were meadows, harvest fields, and flower gardens, and beautiful cottages and farm-houses, and ne people, in the costume of the country, reaping, binding, and gathering in the grain. We came through a gate cut through a solid, lofty rock; and as we came out, a military man came running for life, and calling out in German—'Stop! stop!' We stop-ped. He came up, looked into the wagon, and asked- Is there an officer of the English army in the A quarterly meeting of the Worcester County | wagon?' 'Yes,' I said, 'that is he'-pointing to one f my companions who was very plainly dressed. He raised his cockaded cap, and bowed low and reveren-Fisk, the President, in the chair. Delegates were present from Holden, West Brookfield, Hopedale, ed, we are all mounted, and our driver is arranging

We are now passing through mountains that ris several thousands of feet on either hand. All the nassengers have alighted from the wagon to walk. We e ascending, amid the Salzburg Alps, up the deep valley or ravine, down which dashes the river Saal No language can paint the wildness and magnificence of this scenery. The bottom of the ravine is but a few rods wide, and the mountains and rocks rise up each side not less than 4000 feet. It is cheerfully wild. We are now in Bavaria.

Unkin, 2 o'clock, P. M. This little village, located in a deep and romanti very, by the dissemination of anti-slavery publica-tions, and the employment of able and devoted lec-houses, was burned in 1805, in a contest between the turers-more clear-sighted than ever to discern where Bavarians and the Tyrolese. Here we stop to dine the fee has taken refuge, and what is the most effective mode of accomplishing his destruction.

This is the boundary between Bavaria and Tyrol live mode of accomplishing his destruction. tive mode of accomplishing his destruction.

Bavaria is a nation by itself. Tyrol is a part of Austria. As we came out of Bavaria, a few rods back, and to base our reformatory movement on the sand of stions! Here sits the double-headed, black Eagle of expediency, and not on the rock of principle.

Austria, watching for prey; yonder couches the Bel-3. Resolved, That the religious and political part- gian Lion, ready to spring upon its victims. Nation ership which exists between the people of the North are like the beasts that represent them. The mus and the slave-tyrants of the South, is one of fearful derous hand of war has been here. It could not spar criminality, by which the slave system is made secure this little hamlet. Its women and children wer

Pass Strub. 4. P. M We are now in a very narrow defile. Though the under a republican government, the enemies and sun be shining in all his splendor, his rays scarcely that liberty and slavery are natural and implacable ing through this deep, narrow defile could the Biva enemies, and cannot agree to remain in companion- rians and French enter the Tyrol on this side. A ship for a moment; and that they who are for trying stone pillar, four feet high, marks the boundary; and the experiment, on the plea that a separation of the a decayed arch-way, flanked by a tower, formerly parties would work disastrously, and that an alliance closed the passage up and down. This defile w etween them is the best way to effect a general defended by the Tyrolese in 1805. 'Three attacks There- of the Bavarians were repulsed by a mere haadful of peasants, who, at length, though compelled to retire 5. Resolved, That the dissolution of the American left 1500 of the enemy dead on the field, having los Such is the language in which one describes it. the Tyrolese riflemen, stationed up on the heights behind the rocks, and crushed to death by rocks and stones rolled down upon them, at which work the country have done well in so far as they have resisted | wives and daughters of the Tyrolese aided. It was a This comes to my heart with inexpressible sweetness

Waidring, 6 o'clock, P. M. This is a post-town. We stopped here to change horses and to rest a while. We are now in the mids cling to 'the Constitution as it is,' and to 'the Union of a great rout. We changed the comfortable wagon with which we started, soon as we had advanced suf ficiently on our way to render it improbable that we ter our testimony against the Liberty party, as occu-should send back to Salzburg to demand redress. pying a pro-slavery position under the Constitution, Some of the passengers were exceedingly indignan and wrathful at this change. The wagon which we more political crusade.

8. Resolved, That the American Church, by its which the passengers could scarcely be stowed. Here the driver assumed the right to put another monstrate that it is 'a synagogue of Satan'; and the American elergy, as a body, that they are 'a brother-hood of thieves,' by their religious fellowship with those who make merchandise of their fellow-men.

Here the driver assumed the right to put another man in. A passenger, named G.—, flared up. The driver is an obstinate, brutal man, whose only qualification is, his skill in cracking his whip. G. is now letting drive most furiously at the sulky driver, cursletting drive most furiously at the sulky driver, curs The above resolutions were discussed with an ing and swearing and shaking his fist. He swears earnestness and seriousness becoming the present and curses and storms in Dutch, but his looks and solemn crisis, by W. L. Garrison, Frederick Douglass, W. B. Earle, Samuel May, George W. Staey,
Theron Hall, Charles White, and Messrs. Sawin and
Rockwood, before a crowded audience and unani-The following resolutions, offered by William B. out if he gets in. But the poor man is not to blam The following resolutions, offered by William B. for wishing to go on, nor for taking his seat if the Earle, of Leicester, were also adopted unanimously: driver offers it. If we all felt right about it, we should

St. Johanna, 10 o'clock, evening. dodging the vote upon resolutions in favor of slavery will be the order of the day, in coming as well as in taken to a house, where, as we supposed, we were to past time. And we respectfully request our Legisla- spend the night. The driver took off our baggage. ture, whenever any vacancies occur in the delegation and carried it in; but after we had washed and called for Massachusetts, that they will fill such vacancies for supper, we were told we must find lodgings somewith men, instead of politicians.

2. Resolved, That there is no salvation for the peodic did they not inform us at first? So we started off. ple at the hands of statesmen, politicians, or ecclesi-astics: that they will sell us, in time to come, to the slaveholders, as they have in times past, for the purpose of securing inferior places in command for themse selves; that it must now be evident to the people of the American Union, that the present government thereof is finally and forever abandoned to the slave-ter all at the table to wait. I was hungry, having taken holders, unless the movement for the annexation of little food for two days-by way of restitution or per Texas is resisted even unto disunion. We therefore call upon the people of Massachusetts to take the abundance of good bread and butter, and 6 tumblers matter into their own hands, and to see to it that they of water. Before leaving the table, I wished to know how much I must pay for my supper, candles 3. Resolved, That the professions of the Whig and Democratic parties of Massachusetts, of a determine found I had to pay the enormous sum of 28 cents! nation to maintain all the compromises of the Con- I mention this to show how cheap is living here. stitution, must pass with Abolitionists for political Then I came to my room-took a foot-bath; the chicanery; inasmuch as we believe that Massachusetts has been disgraced, for the last time, by the surrender of a fugitive slave.

The shock was great, but the effect The meeting continued through the day and evening, increasing in interest and numbers up to the hour, I sat down to finish the day by entering this hour of the final adjournment. It was truly a re-freshing time to the spirits of the faithful band of unmising abolitionists assembled on the occa- little village, situated at the junction of four valleys

> Sall, July 11, 8 o'clock, A. M. the horses to eat. I have looked all about the place It is a busy, laughing, good-natured town. The Ty-rolese are more lively and active than the people of

handkerchief worn by the women about Salzburg, would load agen for the purpose. Again, speaking Linz, Vienna, and in Silesia. Near this town, on a high, round peak, is the eastle of Ittern. Just before we came to this village, the road, which has been perfectly smooth and most picturesque from Salzburg, descended gently into the valley of Inn; and up this river, and on its borders, we are to journey till we arrive at Innsbruck.

handkerchief worn by the women about Salzburg, would load agen for the purpose. Again, speaking of the meeting-house, informing the people that Remond and Foster would speak on the subject of anti-slavery at Plymouth village, he said he should like to see the river, and on its borders, we are to journey till we arrive at Innsbruck.

LETTER FROM JOHN M. SPEAR WEYMOUTH, March 10, 1844.

FRIEND GARRISON Many of the friends are anxious to know whether Mr. Dwight, what became of his conscientious seru I have recovered from the sickness which was occa. ples about violating church law, when he and th sioned by the mob last December, in Portland, Maine, r whether I am still lingering upon a bed of sickness.

weeks; my scattered family has once more come together; and my health is so far improved, that I hope

my character, liberty or life. But I have, in my de was I confined by my sickness in Portland, at the land, dared to remonstrate with the church for their house of our highly esteemed friend Oliver Dennett; eruel indifference or determined opposition to the friends C. J. Barbour, P. W. Morrell, and others, did common privileges which are always granted to the every thing in their power to save my life, (for I was brought to the verge of the grave,) to restore me to health, and to make me comfortable and happy.

was brutally beaten in the streets of Fortland, and without the least provocation on our part, yet the city much rejoiced to be released from a position, by which I was made to acknowledge the Christian authorities made not the least efforts to bring the percharacter of those whose opposition to petrators to justice, every pulpit in the city was dumb, and every press, with the exception of the American, was silent. Thanks to friend Kingsbury of the Amer-

Efforts were made by several influential citizens, who felt doeply interested in my case, to get up a meeting in my behalf, a few days before I left Portland, but they were unavailing. Application was made for the city hall. It was promptly refused. No suitable place could be obtained for the meeting in the whole city. I did indulge a hope that the Universe versalists would be more liberal than the other religious sects, and, consequently, applied to them for the use of their meeting-house; but I was disappoint ed. The church passed a resolution of sympathy. but, as a body, it refused practically to aid me.

Though degraded, morally, as the people of Port-Though degraded, morally, as the people of Portland now are, yet I trust it will not always be so.

There are some in that mobocratic city 'who have not character, has just given to the people of Abington, bowed the knee to Baal.' Choice spirits are they, and in the form of a lecture, the history of the treatment pressed. Gathering with them the good and the true place. It will be recollected, probably, by the reafrom the various sects and parties, though few in ders of the Liberator, that this is the church and sonumber, they will be mighty in power.

A word about our Conventions in Maine. In com-Though the weather was unpropitious for anti-slavery labor in that region, yet our meetings were well attended. We held conventions in Saccarappa, Buxto the close in interest, in character, and in number, the Liberator. Next summer, a series of conventions sented them this letter. But what was the co Convention. It will do much to 'help the cause along.' It is pretty enough to sit and talk in the parlor about individual effort, but to accomplish much, we must have associated action.

Yours for the right, JOHN M. SPEAR.

Another witness against a corrupt Church. SECOND CONGREGATIONAL CHURCH IN PLY-Раумовти, Мазя., Dec. 4, 1844.

FRIEND GARRISON: As the professedly Christian church, by their oppo ition to the holy cause of anti-slavery, have com up to take their trial at the bar of public opinion, on a charge of being inefficient as moral reformers, it is no more than proper that any testimony affecting their character, for good or evil, should be handed into the court having jurisdiction over the case; therefore, if you will permit me to occupy a small space in the columns of the faithful Liberator, I should his conscience on the subject.

To the second question, he replied, that he thought least, of the great American church. The branch that others had a right to lecture on moral questions alluded to bears the title of the Second Congregational Church in Plymouth, now under the pastoral care of the Rev. John Dwight.

About thirteen years since, I became a member of that church, under the idea that I was uniting with a the pastor of the church, without one word of explaband of Christians, whose object was to obey the gospel, by opposing sin in their life and conversation. Four years ago, I became interested in the anti-slavery enterprise, believing that the principles of Christianity obliged me to plead the right of the slave to immediate deliverance from his bonds. Under this belief, I called, in my humble manner, upon the church to give their influence in favor of the antislavery cause, until I became satisfied that they had no sympathy with the robbed and plundered slaveno disposition to remember those in bonds as bound south Abington, in his lecture of the present week. South Abington, in his lecture of the present week. It contained not a word against the moral character of with them—and reast of an, with the belied and persecuted abolitionists. With our friend, but, on the contrary, they considered him to charge them with being a pro-slavery church; and knowing that my position, while remaining a volun-tary member, must be looked upon by the world as acknowledging them a Christian body, consequently handed works, such hypocrisy on the part of the lease me from any farther membership with the lease me from any farther membership with the church. He replied that as there was nothing against We can sympathize with our friend in his present my moral character, to dismiss me would be a viola-tion of the church law; but he would give me a recommendation to another church. Two or three moraled. We raising that he has thus exposed their recommendation to another church. Two or three months after my conversation with the pastor, I reconduct to the world, not only for the truth's sake, ceived a visit from one of the deacons, who said but that the community can now see, that there are he came without any authority from the church, as others who feel aggrieved, and are condemned, perthey had appointed no committee in my case; but he had come as a private individual, to inquire whether I had changed my mind in regard to the pro-slavery character of the church. Soon after, the pastor and talk of freedom, or the trammels of Popery, while one brother called, repeating about the same converone brother called, repeating about the same contest sation as before. I have heard nothing since on the subject, until yesterday. My husband returning from a visit to the neighborhood in which the church is a visit to the neighborhood in which the church is ple free? Do they expect that such conduct will be located, informed me that the church had sometime ple life? Do they expect that the arti-slavery since excommunicated me by an unanimous vote, save movement? We can tell them that they are half a movement? one, (he was not informed of this by the church,) on century behind the age in which they live, and una charge of calling the church pro-slavery, and saying that they dealt partially with their members. the church that they excommunicated Nathaniel Har-low, with a full knowledge that his moral character was unimpeachable, and simply because he differed on some points on theology; while at the same tir they paid no attention to some, whom they knew to be guilty of immoral conduct. Another act of their partial dealing is found in the fact, that my husband has escaped the horrors of excommunication, al. has escaped the horrors of excommunication, although he has repeatedly been guilty of the same charges, for which I have been expelled without a

I should, in addition to facts proving their general character as pro-slavery, have stated the following, which I have before stated to the pastor. Frst, that one of the members, always held in good and the following of the members, always held in good and the following of Texas, are as follows:

GEORGE EVANS, FREEMAN H. MCDON.

should have given, consisting of the fact that almost every male member of the church voted in the late Presidential election for Henry Clay. In closing this article, I should like to ask the Rev

church were trampling on their own rules, and set ting at naught every principle of justice and human Crowded as I know your columns now are, with matter of the utmost importance to this guilty nation, and to the world, I hardly expect that you can find much room for a communication from my feeble pen, though perhaps you may be able to place a few lines in some administered by men professedly destitute of Chris tian principles, yet every means in the power of th orner of the Liberator.

I have now been at home little more than two government would have been employed, if necessary son to again resume my public labors. Nine weeks sire to do something for the enslaved millions of the tho, together with his excellent companion, aided by cause of God's poor; consequently, I am denied the ealth, and to make me comfortable and happy.

Notwithstanding I was outraged, and friend Foster yet knowing that I have been made the victim of exwas brutally beaten in the streets of Portland, and communication for obeying the voice of truth, I am

emancipation denied their right to such a claim. In making a statement of these facts, I have no ican, for the bold and magnanimous course which he pursued in behalf of the oppreased, despised and hope they may speedily repent of their sins, and find that peace which an upright course of life always brings to the soul. If the publication of this article shall contribute any thing toward helping public opinion in a right decision of the church, I shall have accomplished my object in appearing before the

May the spirit of the Most High ever strengthen your heart for the moral fight with this perverse generation, is the ardent desire of a humble lover of truth. PHERE P. BLACKMER.

> BAPTIST CHURCH IN ABINGTON. South Abington, Feb. 22, 1845.

unfalteringly will they continue to labor for the opciety who, when the deeds of their pews were given, were prohibited from giving them to any person, uncany with friends Remond and Foster, we held meetngs in that State, most of the month of December, debar, not only all colored persons from occupying them, but all persons classed with them !! It appears from the statement made by this worthy individual. that he was a member in regular standing, in a Bapon, Gorham, North Yarmouth, and Bath. In the tist church in the State of Maine. Being about to latter place, we continued our meetings four days, remove to this place, he asked and obtained of the and they constantly increased from the beginning un- church in Maine, a letter of recommendation to the Baptist church in Abington. After removing to this and a good number of subscribers were obtained for place, and wishing to join the church here, he preshould be held upon the shores of the Kennebec. Then of the church in Abington, in regard to it? Did they I hope the abolitionists in Maine will organize a State immediately act on the letter? No-our friend attended their business meetings, and no notice whatever was taken of the letter by the church. He was told by the pastor, (Rev. E. C. Messinger,) that at some subsequent meeting of the church, action would be had on the letter. But no action was taken. At length, our friend reseived a visit from the paster of the church. Three questions were propounded to him by Mr. Messinger.

First-Whether he should attend an anti-slavery

nectine at 5 o'clock on the Sabbath, provided the church held a meeting at the same time? (!)

Second-Whether he thought any individual had a right to lecture from the pulpit on the Sabbath, on oral subjects, but licensed preachers? (!!) Third-Whether he should question, (provided the

hurch received him as a member,) candidates for admission into the church, as to their anti-slavery sen-

To the first question, our friend replied, it would depend upon circumstances whether he attended the i-slavery meeting or not; but he should not bind

on the Sabbath, as well as clergymen.

To the third question he replied, that he should not bind his conscience on the subject. Shortly after this, he received his letter back from

nation as to the reasons why the church refused to receive him, or take action on his letter. Our friend being about to visit the church in Maine

requested Mr. Messinger to give him the reasons why the church in Abington rejected him. This he also refused, but gave him a letter addressed to the Baptist church in Maine. Our friend, of course, knew nothing of its contents, but presented it to the church. After it was laid before the church, it was presented to our friend, and read by him to the citizens of the reasons why the church in Abington rejected him;

Our friend felt called upon to expose such underthey are guilty of such conduct. O! sh to the genius of Christianity, they will, we fear, be-

BRAZEN IMPUDENCE. The Bangor Democrat of March 11, contains the

Of all instances of political impudence and hardi ood that we have seen, this 'caps the climax.'

QUARTERLY MEETING IN WORCESTER The meeting at Worcester, I feel assured in spirit, was one of those occasions which serve to inspire the forlorn hope in the great conflict now going on between Liberty and Slavery, with new zeal and additional moral power, and thus to render them more formidable than ever to the enemies of justice, umanity and equal rights. In the forenoon, the audience was a small one, and the time was principally in listening to statements from delegates, respecting the present position of our cause in various towns in Worcester county. Many interesting and encouraging facts were thus clicited. In the afternoon, a highly intelligent and much more numerous audience assembled, and in the evening, the hall was entirely filled. There was no excitement, no uneasiness manifested in any quarter, but the pervading spirit was one of heart-felt solemnity. Douglass acquitted himself like a MAN, though he is Constitutionally nothing but 'a fugitive SLAYE,' and produced a

DEATH's DOINGS. The Hon. Isaac C. Bates, Senator in Congress from Massachusetts, died in Wash ington on Sunday evening last.

powerful impression on the audience. See

ceedings in another column.

Intelligence from England is received, of the death of Sir Thomas Fowell Buxton, the distinguished autislavery successor of Wilberforce; and also of the death of Sidney Smith, the witty and famous divine, and the seourge of all American repudiators.

Public Worship. The excellent essay on this subject, on our last page, from the pen of one who always writes instructively and with great cogency, will be printed in a tract form, and sold at 25 Corn hill-price 25 cents per dozen. Its wide distribution would do good service to the cause of 'pure and un

SLAVEHOLDING IN MASSACHUSETTS.—The question of enacting a law to put a stop to slaveholding on the part of persons resident in Massachusetts, is now under consideration by a joint Committee of the Legislature. An act has been prepared for presentation to the Committee, which provides that any resident in the Commonwealth, who shall for the space of one month, while so residing, knowingly possess, exercise, or claim any right of property, partial or entire, in any human being as a slave, whether for life or for a term of years, in any part of the world, shall forfeit and pay to the use of the Commonwealth, for every slave so claimed or possessed, the sum of two hundred dollars, with costs of prosecution; and the further sum of two hundred dollars and costs for every additional month during which said possession or claim shall be continued. SLAVEHOLDING IN MASSACHUSETTS .- The question

FATAL ACCIDENT .- Mr. David Carver, of Norton, an overseer on the Stoughton Branch Railroad, was instantly killed this morning, by the dumping of a gravel car. Mr. Carver was in the act of examining the car, on the under side, when the load was dischareed. Mr. C. was a highly respectable citizen of Norton, and has left a wife and child to mourn his untimely death.—Boston Trans. Thursday.

MASSACHUSETTS. The Governor and Council have appointed Thursday, the third day of April next, to be observed as a day of public fasting, humiliation and

Prayer.
The Governor has appointed Monday, the 28th day of April next, for the fourth trial to elect a Representative for the 29th Congress, in District No. 9.
The Senate of Massachusetts have refused a third reading, by a vote of two to one, to the bill providing for the election of members of Congress by a plurality

Seth Williams, Esq., a distinguished member of the Bristol County Bar, and formerly Collector of the port of Dighton, Mass., died at that place on Wednesday, aged about 56. Mr. W. has resided in Taunton for several years past.—Providence Transcript, Thurs-

GRATEFUL ACKNOWLEDGMENT.

FRIEND GARRISON:

Please publish the following in the Liberator, and you will much oblige your friend in the cause ABEL TANNER.

C. C. Eldrich, East Greenwich, R. I., \$ 0 50 Jaz. Tayloz, Walpole, Mass., J. Henshaw, West Brookfield, Mass., Daniel Gregg, Dedham, Collection at annual meeting Friends in Fall River, \$5, less postage 12cts Wendell Phillips, \$48,37

Friend Tanner is yet in a feeble and helpless dition, and we hope will receive still further as sistance from sympathizing friends.]-ED. LIB.

LECTURES BY THE EDITOR

The Editor of the Liberator will deliver, by special request, three lectures in Plymouth, (Old Colony,) on Sunday next, on the following topics :- In the forenoon, on the Sabbath question; in the afternoon Public Worship; and in the evening, on the present aspect of the anti-slavery cause, and the duty of abolitionists at the present crisis.

The Editor of the Liberator will lecture this evening, at the Town Hall in Dorchester, in favor of Moral Suasion Washingtonianism. The storm on Friday evening last prevented the delivery of the lecture on that occasion.

TP Charles Spear will deliver a lecture on Capital Punishment in Lynn, in the Universalist Church, (First Society,) next Sabbath evening, at 7 o'clock.

WONDERFUL EFFICACY OF THE GALLOWS. Two capital crimes have been committed in Worcester county since the recent execution of Thomas Barrett in that county. Another murder is reported to have taken place in Rhode Island since the execution of John Gordon. So much for the restraining power of the gallows. Down with it.

LECTURES ON CAPITAL PUNISHMENT. Addison Davis of Lynn will lecture on Capital Punishment at the following places:

Salem, Sunday, March
Danvers, (S. Parish,) Tuesday, "
Topsfield, Wednesday, "
Georgetown, Thursday, "
Ipswich, Friday, " March 23. Friends in the above towns will make the neces-

sary arrangements.

Collections will be taken at each meeting to defray the expenses. PLYMOUTH COUNTY.

The Plymouth County Anti-Slavery Society will hold a quarterly meeting at Bennett's Hall, North Bridgewater, on Wednesday, April 2, at 9 o'clock, A. M. A general invitation is extended to all persons to

be present, and unite their efforts for the overthrough the foul system of American slavery. The time has come for earnest deeds—we've not a man to spare.

S. DYER, Sec. South Abington, March 11, 1845.

In Boston, on Sunday evening, Feb. 1st, of typhus fever, L. F. Putnam, aged 25 years.

A gentle spirit's gone from earth,—
A lovely soul has flown to heaven,—
A soul endowed with every worth
That e'er to mortals frail is given.
Mourn not for him; why should ye weep?
He is not dead,—'he does but sleep.'

He sleeps;—and see ye not the light
That plays around his face serene?
Ah! is it not a halo bright
Of flitting angels all unseen?
Mourn not for him;—why should ye sigh?
A soul like his can never die.

From earthly ills forever free, His spirit floats in realms of love; And though his form ye ne'er shall see, Ye can commune with him above. Twere sin to mourn—ye must not weep: Say, would ye break that heav'nly sleep?

But, hark! What scraph strains arise?
The chains of sleep are quickly riven:
He wakes—he wakes, and opes his eyes,
Mid all the angel choirs of heaven!
Weep not for him,—twere sin to weep,
When thus he wakes from such a sleep.
C. H. G.

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# POETRY.

For the Liberator. THE SLAVE GIRL'S LAMENT.

Oh, Afric! loved Afric! I pine to behold Thy balm-breathing, sun-lighted valleys once more Where oft in the radiance of morn I have strolled, With the zephyrs that blow on the river's green

A stranger to gloomy and sorrowful thought, With a fluttering spirit untutored to grieve, Every feeling and wish its own happiness brought, As I danced in the morning, or carolled at eve

The plantain and pomegranite fell to the sod, The citron tree freighted the air with perfume, And scattered its blossoms profusely abroad, Like jewels of light in the shadowy gloom.

The lizard and changeful chameleon reposed In the sunshine that warmed the dark rocks of th vale.

While vistas through tamarind and myrrh trees dis closed The antelope bounding, like bark in the gale.

And well I remember that scene of delight, When last I reclined by the hut of my sire : The long shadows told of the swift coming night,

And the cloud-castles floated, their turrets on fire My arms with the gold of Melinda were bound, The plume of the ostrich waved o'er my dar

And the strings of the Korro breathed melody round As I touched them, and whispered my languishing

The teeth of the leopard, a necklace of white, Shed round me a potent and mystical charm, Impervious to phantom or demon or sprite. And shielding my life from dismay and alarm The black eagle soured through the vanishing glow

And coiled in the path of his light-footed foe, The dread anaconda was dimly betrayed. But poisonous serpent, and beast of the dell. And bird of the mountain, and spirit of ill, Were harmless to me as the accents that fell From the lips of my parents with musical thrill.

The tiger was howling afar in the shade;

A foe more relentless and fearful than all, Was lurking undreamed of unseen by my side; He came as the lightning from Heaven's dark pall, And my sire and my brother defending me died 'Twas the men of the ocean, the dealers in blood! My brain was consuming, my heartstrings all torn

As they bore me away to the wide foaming flood, Unheeded, unpitied, to languish and mourn The light golden bracelet, untarnished by rust,

Were gone—but the cold iron fetters were there And the plant that corrodes them to ashes and dus Is far, far away in my own native air. The hold of that vessel! what tongue shall proclai

The horrors concealed in its damp wooden walls: The agonized groaning, the hell-lighted flame, That tortures the heart, and the spirit appals

The slow waning day seemed eternal to me, As tossed on the mountainous surges we rode But we floated at last to 'the land of the free.' To the home of the stranger, the wanderer abode

Where the star-spangled banner is waving on high, And Freedom her work of perfection hath done Where the page of the Bible unveils every eye, And the light of the Gospel outrivals the

But, alas! when I touched your hospitable strand, I was bartered and sold like a brute of the stall; Your Religion and Freedom restrain not the hand, Or the lash of the driver, as reddening they fall.

Oh, Afric! loved Afric! I long to behold Thy balm-breathing, sun-lighted valleys once r Where oft in the beam of the morning I've strolled With the breezes that blew on the river's gree Philadelphia.

> From the Foreign Quarterly. FREEDOM AND RIGHT.

(Translated from the German of Freiligrath.) Oh say not, believe not, the gloom of the grave For ever has closed upon Freedom's glad light, For that sealed are the lips of the honest and brave And the scorners of baseness are robbed of the right!

Though the true to their oaths into exile are driver Or, weary of wrong, with their own hands have given Their blood to their jailors, their spirits to Heaven. Yet immortal is Freedom, immortal is Right! Freedom and Right!

Let us not be by partial defeats disconcerted; They will make the grand triumph more signal an bright:

Thus whetted, our zeal will be doubly exerted, And the cry be raised louder of Freedom and Right For these two are one, and they mock all endeavo Of despots their holy alliance to sever: Where there's Right, be ye sure there are freem

and ever Where freemen are found, will God prosper the Right;

Freedom and Right! And let this thought, too, cheer us, more proudly de

The twins never bore them in fight after fight, Never breathed forth a spirit more joyous and be

Making heroes of dastards in nature's despite. Round the wide earth they're marching; their m sage they've spoken,

And nations leap up at the heart-thrilling token; For the serf and the slave they have battled; an broken

The fetters that hung upon black limbs and whit Freedom and Right!

And battle they still, where the voice of earth's sor Tells of wrongs to revenge, of oppressors to smite And conquerors this day, or conquered to-morrow, Fear ye not, in the end they will conquer outrigh

shining, Erin's shamrock, the olive of Hellas entwining With the oak-leaf, proud emblem of Germany might!

Oh! to see the bright wreath round their victor brown

Freedom and Right!

THINK FOR THYSELF. Think for thyself-to thee is given, For thy own use, a soul; What more have others, that to them

Think for thyself, and let thy thought Be firmly fixed and right: Then like the pearl unto the rock. Cling fast with all thy might.

Thou should'st yield up control?

Think for thyself;-one good idea, But known to be thine own, Is better than to filter through A host from others thrown

SELF-SEEKING The honest mind disdains the tricks of art, Disdains the selfish thought that, in the guise Of generosity, intent pursues
Its own ignoble ends. The bitter fruit
Of Sodom, blushing in Pomona's hues, Is not so nauscous. Not more foul is plague

Vermilioned o'er with health; nor death, with

Terific, lurking in the robes of life.

## REFORMATORY.

For the Liberator. PUBLIC WORSHIP. BY CHARLES E. WHIPPLE.

God walked alone unhonored through the earth;
To him no heart-built temple open stood;
The soul, forgetful of her heavenly birth,
Had hewn him lofty piles of stone and wood,
And left unfinished, and in ruins still,
The only temple he delights to fill.'

JONES VERY. JONES VERY.

Religion is 'voluntary obedience to the will of This is a life.

Public worship is the public vocal expression of Public worship is the public vocal expression of homage to God. This is a rite or ceremony, differing the clock points the customary hour for the form of according to the customs of different sects and na-tions, but periodically performed by all or almost all

to join in the worship of the Hindoos, the Chinese, the Shakers, or the Catholies. He may sincerely

tions to the rites of every sect now existing, and even ther laugh alone, nor weep alone; why then should to the idea of performing periodical public wor-ship at all, and yet lead a life acceptable to God and I am inclined useful to man.

Let us inquire into the testimony of reason and rev-

which our reverence or allegiance shall be shown, the question is settled; if he has not, we are left at liberty must be comparatively outward. We feel a natural, to choose that mode of expressing our veneration which we shall individually judge to be best suited depths of feeling stirred by the most intimate com

to perform certain specified rites and ceremonies in a certain specified place, as testimonials of their allegiance to him. Some of these ceremonies were, that they should place perfumes, wine, hot bread and terchange of the selectest confidence; and if even lighted lamps in a room in which God was supposed with this best friend we should appoint a meeting to be peculiarly present: others were that they should twice a week, to talk of our religion or our love, mutilate their bodies, shave their heads, wash at particular times, and in a particular kind of water, kill The feelings themselves, their states of excitement and burn certain specified animals, wave a specified and repose, and the disposition more or less fully to joint of meat in the air, &c. &c. We do not now suppose, however, that God is pleased with such on circumstances beyond our control; as it was be

times or places, but of God alone; he denounces sa- in private; 'the thoughts may wander in the crifice and ceremony; he enjoins the performance of when the door is shut;' but in the closet we may reno outward act whatever; he declares that God is to frain from the pretence of prayer when the feeling is and informs us that his commandments are two and go through the form when the clock strikes, though two only; the first, to love God with the whole heart; the soul may be avandering to the ends of the earth the second, to love our neighbor (any fellow-creature This is no indifferent matter. It is lip-service, forwho wants what we can give) as ourselves. Such mality and hypocrisy, a grieving of the Spirit, an is Christ's testimony. And his testimony being such, abomination in the sight of God. we have no authority for the performance of any ex-

ternal rite or ceremony whatever.

But even without a divine command, is it not well o meet together on Sundays, to express our rever- judgment. But a little reflection will compel us to ence to our Creator? Is it not well publicly to profess ourselves religious by joining some regularly organ-

not be better done in some other way. But it is much sence of prayer, the individual soul's sincere desire better to be, in the sight of God and man, what we is left out of sight. Go into a prayer-meeting, an seek to appear by the use of these observances. If you will hear the same sort of petitions uttered, over we really have this character, our daily lives will and over again, by persons the most dissimilar in

medium of external actions. Would it not be absurd to make a bow to God by way of informing him of public prayer, you can plainly perceive that they have our reverence? Our daily lives, our eating and drinking, our sitting, standing and walking, our lying tal list of the things proper to be prayed for, and the down and rising up, our busines and pleasure, our labor and rest, infallibly show him the real regard we ices in the practice are often painfully disconcerted by have for him. How useless, then, when our day has the utterance of a phrase, warm from the heart, which been spent according to his will, how impious, when it has not, and we continue impenitent, to bend our ditors perceive, to be a variation from the authorized knees and lift our eyes at its close, and solemnly say, language of prayer. Under these circumstances, the we honor and reverence thee. O Lord!

ren of God should make themselves known as such spoke of the prayer offered on some public True! and how much more efficacious would be

the testimony of their daily lives to this effect than good one, and often does so. Though a man's life does subject requires us to attend. not always reveal to us his true character, it is far the heat criterion we can have. How unwise, then, to when thou prayest, thou shalt not be as the hypodivert our attention from this best evidence, by ma- crites are; for they love to pray standing in the synd king profession the prominent testimonial of princi- gogues, &c., seems to be mainly, if not exclusively before the congregation to profess himself honest, or for a woman to stand in the broad aisle to profess herself chaste. We should say-Their lives must dered only to the proper performance of individua cide it. But custom has led us into the habit of judg- prayer, without being designed to prohibit public ing of a man's religion mainly by his professions. social prayer. Moreover, certain expressions of Christ, Thus a profligate, who to sin adds hypocrisy, may and as the use of the plural pronoun in the Lord's prayer often does, stand high in the church

But ought we not to praise God? eading lives in accordance with his will; but not by gether in his name, there he would be in the midst of complimenting him with high-sounding epithets, such them, seem to show that Christ did not oppose social as the Persian or Chinese uses to his monarch. The prayer, though we are not informed that he ever pracextravagance and falseness of the praise in the cases tised, or ever recommended the periodical practice of alluded to, does not form the only objection to it. it to his disciples. The truth seems therefore to be, We do not address even a really excellent man that social of public prayer may properly be prac with an enumeration of his virtues; and can it tised it, when circumstances authorize the belief that a he acceptable to God to be assured verbally, so decided, active, and unanimous impulse to pray i many times a day or week, that we admit and then felt by the persons assembled. believe that he is the greatest, the wisest and the best feeling, as we are informed, when the assembled of beings, for the purpose of praising him? Expres- slave population of Jamaica found themselves in one sions like these have sometimes, undoubtedly, an immoment transformed from chattels to men. Prayer portant use to the petitioner, in bringing before his was the natural and necessary expression of their mind a more vivid sense of the true character of the emotions; there the soul's 'sincere desire' truly exbeing he is addressing; but this use of them cannot pressed itself in shouts, broken ejaculations, groa properly be called 'praising God,' and their periodi- and tears, followed, when the first tempest of excite feels of winding himself up to the performance of a and hearty thanksgivings to Him who had delivered supposed external duty.

But should we not pray to God? Yes! each for his peculiar needs, in lowliness, hu-Christ commanded. The heart knoweth its own tions. No one can pray intelligent for another without knowing all these things; therefore prayer twice every Sunday afternoon, for no reason applicasoul with God. The best and most intimate com- acter. munion of another soul with God is not the thing required. Every one must pray for himself, and the time to do this is when the individual feels the need tom of pronouncing this formula before taking food :-

But many of our wants are common to the whole world, who hast produced this food or this drink (as race. May we not pray in concert for the supply of the case may be,) from the earth or the vine.' But I

though they may sometimes be influenced by the what he did and said as a reformer, or the teacher of will, can never be controlled by it; they will not new system. He also ate at the passover, and went obey the word of command, or the signal of a fileleader. An officer may successfully command a simultaneous advance or retreat; but let him order his men to think of an eagle, or to wish themsired to imitate his example. His relation to the selves in Arabia-nay, let him command them all at Temple and the Mosaic rites, as a Jew, has no rela they are engaged, and their thoughts and wishes will to do; and for the ritual observances (if any) of be as various as their persons. Let any man honestly recall his thoughts and feelings from the time the

minister said, Let us pray-to the close of the twenty | nutes, more or less, and he must acknowledge the the prayer was not his; that his mind, during more or less of that time, was wandering to matters entirely different. The united prayer of a majority, even, of a congregation, is one of the rarest things in the world, because very rare and peculiar circumstances are required so to combine and concentrate the thoughts and desires of the various persons assem bled as to form even a tolerable union. What mockery then is it to pretend that such a union take place in every congregation four times every Sun-day; what a mockery for the minister to say to the earcher of Hearts, for the promiscuous assembly be

Mrs. Barbauld observes, in her reply to Mr. Wake-It would be unreasonable to conclude that a man the temperament of man, that in every act and evis is irreligious or impious, merely because he refuses ery event he naturally looks around him to claim the field's remarks on Public Worship, that- Such is gratulation or sympathy of his fellows. Religion, says Mr. Wakefield, is a personal thing. So is marthis Shakers, or the Cathones. He may think the rites of these people unacceptable to God, and therefore useless or injurious to himself.

But a man may also have serious and valid objective in the serious and valid objective. But a man may also have serious and valid objective. I am inclined to think, that in some of Mrs. Ba

clation concerning public worship.

To our Creator, Preserver and Benefactor, our ual, that their truest and best developements cannot omage is unquestionably due. But how is it to be be shared, except by the one other being who excites them. These are religion and love. All that We are told that God in former times required men best beloved. If this feeling admits any exception, it We find in the instructions of Christ the best information as to what God requires of us; and we are not authorized to consider any thing not there specified as essential to the perfect service of our Maker. What hen does Christ say?

He teaches us that holiness is not the attribute of true that this same dulness and deadness may exist e served and honored by keeping his commandments; absent; in the church, both minister and people must

It has been claimed as an advantage of public wo ship, that it teaches those to pray, who, not being ac customed to think, cannot of themselves pray with acknowledge that the habit thus formed, of praying without thinking, or with no more thought than ized church? implied in remembrance of the things usually prayed I answer, it would be well, if these things could for, is injurious rather than beneficial. The very esmanifest it without a formal proclamation.

God sees every heart at every moment of time.

Why does the subject stand uncovered and how in the presence of his earthly sovereign? Because that sovereign cannot read the heart, except through the for what they truly and heartily desire at the time. we honor and reverence thee, O Lord!

But in a deprayed and sinful world, the true childto God; and the sarcasm is not undeserved which audience.

A bad man can profess as plausibly as a tions of Christ, to which a fair consideration of thi The force of the injunction, (Matt. vi. 5.) And We should think it absurd for a man to come directed against public individual prayer; and pe and the promise that whatever two of them shoul agree to ask should be granted, and the declaration Yes, by making a right use of his blessings, and that where two or three of them were gathered to cal use plainly shows the necessity that the speaker ment was over, by more deliberate, but equally real them from the house of bondage. But it is obvious that the cases must be rare indeed in which one feeling thus really animates a whole assembly with the mility and sincerity, in seceret, in spirit and in truth, spirit of devotion, supplication or thanksgiving. Certainly the weekly prayers of our meeting-houses, in joys, sorrows and wants, its own dangers and tempta- which an assembly of good, bad, and indifferent peris the very act of all others that will least endure to ble to each particular time, except that the minister be performed by proxy. It is the communion of the has invited them to do so, have nothing of this char-

But Christ ' blessed ' before he broke the bread It is probable that Christ followed the Jewish cu Blessed be thou, O Lord our God, the king of th hese?
Prayer is desire, thought, feeling. But these, ent customs of his native land to be quite distinct from success to the campaign in which tion whatever to us. With Judaism we have nothin

It is common for the advocates of periodical public | Christianity is the perfect law of liberty. churches; but, not to speak of the fact that Christ, impartial justice and human rights, far less of disin ings, if their place were not pre-occupied by others the rights and comforts of these poor Pariahs in der of clergy.

have we to take its place? public worship; to make it his own business to ad-entrance into his own pew; and since, like Haman

distinguishing accurately what effect the worship In view of the considerations above mentioned, istinguishing accurately what effect the worship

nce of which is essential to the Christian charac- which is the fulfilling of the law. ter. The advocates of our Sunday services will point to the drowsiness, indifference and mental abstraction of the najority of church-goers, (the natural result of FRIEND GARRISON: their wint of nutritious spiritual food,) as evidence (mournfil evidence in their opinion) that little effect versation with a lady, the wife of a Boston deacon is produced by this inculcation of ceremonial observ-ances. It is true that little effect is produced at any as to invite me to attend her church last Sunday. one time, except in those sectarian epidemics called revivals. But constant dropping will wear away which the clergy seek to appropriate to themselves the stones. The young and thoughtless, who go to meet. first day of the week, but the sequel will show that ing because their parents require it, and their neighbors do so, and it has become habitual with them, and sent. We had spoken of various miscellaneous matthey can there show their best clothes and see those of their neighbors, and hear the news, before service nces, in the porch, and afterwards from 'the long prayer,'—the thoughtless young people, I say, who go to meeting a hundred times every year for fo better reasons than these, do, through the constant repetition of the preacher, and occasional interest and glad to give you a seat in our pew. attention on their own part, get a pretty exact idea of the mode in which the preacher would have them circumstances have prevented me. Have you room seek religion, and of the external duties which that for more than one pe religion, when attained, will impose upon them .-These circumstances cause religion to seem to them not loveable or attractive in itself, but only desirable have an additional seat. gious before they die, and go on for the present in your friend with you there also. their thoughtless career. It does not occur to them to doubt whether the system thus presented to them educated, of good principles and good manners. is true religion. They take it for granted that their should mention to you also that he is a colored man. spiritual guide, whose duty and business it is to study out religion and explain it to them, whose earnestness in the pulpit commands their respect as much as his pleasant social qualities attract their regard, has pergratified to hear him. formed his task aright; and therefore, lamenting that a thing so essential for the next world should be so very unsatisfactory for this, they postpone it until they shall have enjoyed some of the pleasures of life. But God has so organized our minds and souls that we cannot live for a long period without more or less thought of our spiritual interests. \* Accordingly, each

of these trifling young persons is reminded occasion-ally of his state of alienation from God, of the danger of sudden death, and the certainty of perdition if dies in his present state. After resisting more or fewer of these inward suggestions, he resolves to seek religion in good earnest. But he knows no religion but that which he has heard from the clergyman; he thinks he must receive and adopt that, or perish; and an essential part of that is formal, periodical prayer, daily in the closet, daily in the family, and weekly in the meeting-house; (for not one of which can authority be found in the precepts or example of Christ;) while his regular attendance on such concerts, conferences, prayer meetings, church meetings, fasts and thanksgivings as may be appointed, is so earnestly ommended, that though absence from these when he shall have joined the church would not cast him out of the circle of Christian sympathies, it would threw suspicion on his piety, and give him the comfortable sense of a commencing alienation from his stricter brethren and sisters. The inquirer, impelled by anxiety for his soul, at-

in, and then assured of his acceptance with God. Exhilarated with his newly acquired inheritance on Exhibit articles with his newly acquired the second high, he earnestly desires to attract others to the use have such a man in our pew, but I will ask him when high, he earnestly desires to the conferred upon him have such a he returns. his present happiness. His zeal and devotion are wous, and put to shame the respectable quieconspicuous, and put to shame the respectable quie-tude of his older brethren in the church. He praye frequently and earnestly, and exhorts vehemently, shall be happy to hear from you. in this fervid state, he moderates, cools, and gradually keeps the Sabbath, opposes the abolition of war, capital punishment and slavery, is honored alike by the ceases, when I propose to share those privileges with the punishment and slavery, is honored alike by the my brother Y. Recollect the number, if you wish to C. K. W. God and mammon, and dies. His funeral sermon and epitaph inform us that he goes to heaven; but this may be doubted.

I say, one of the objections to such Sunday preaching as we have at present is, that it creates and perpetuates, in a large proportion of that part of the congregation which ultimately becomes the church, such lifeless, soulless, useless and pernicious substitute

hip to quote Paul's precept, 'Forsake not the the freeman whom the truth makes free.' But the assembling of yourselves together, as full proof of institutions of public worship and Sunday preaching the duty of joining in the Sunday observances of our have no tendency to create or diffuse a true sense of not Paul, is our master, the connection in which that passage occurs shows us clearly that the assembling referred to was not for worship, or to be conducted and controlled by one individual, but a meeting of equal brethren and sisters, to exhort one worst and most inconvenient portion of the very house another to love, and to good works. Meetings like of worship, merely because they are similarly despised these must always be beneficial, and a sense of their advantages would lead men to establish such meetfounded on the fancied duties of periodical public nominally Christian land would be yet further abridg-worship, and the establishment and support of an or- ed, had they not meekly retired from the field, feeling her of clergy.

But if public worship were to be abandoned, what their rights. The most noteworthy of the cases in which such vindication was vainly attempted, occur-We want nothing to take its place. No system red in Park-Street Church, Boston, which bears the merely external can be free from the main defects of the present one. What we need is, for every Chrischurch deliberately voted, in a church meeting called for that purpose, that a colored man should not be conversant with him; to show his regard for God by keeping his commandments, not by inventing and setting up new commandments, like this of weekly setting up new se vance the kingdom of Christ, by observing what he they thought scorn to lay hands on this man alone, has required, and refraining from what he has for-bidden, in his labor, recreation and rest, in his eating and drinking, in his lying down and rising up; and to be always ready to give a reason for his faith and hope, and to state the plain and simple principles of race from equal participation in their worship. In the Gospel which regulate his own life, to any of these meetings, after full and free discussion, a plan those with whom his daily business brings him in was suggested by one who then hore and still bears contact, who may be ignorant or regardless of them. the highest reputation for piety in that church, the Such a sanctification of every day would be that obe-dience which is better than sacrifice, and would ac-complish vastly more for the reformation of the world than the human inventions of keeping a Sabbath and should exchange their old deeds for new ones. was accomplished, and the pews of that church are now held under that deed. This church is the fair worship?—is an inquiry of great interest, and the representative of nine-tenths at least of the churches true answer, could we find it, would convey to us of our country, and in this fact we have abundant evimost valuable information. Its almost invariable dence of the slight regard felt for humanity and the

would have by itself. We may reasonably suppose, most serious practical interest attaches itself to the however, that its tendency is to make its advocates inquiry—What is now the duty of Christians relative value religious forms and ceremonies more than to the custom, so highly respected and so universally Christ valued them, and to substitute these, to a greater, of meeting on Sundays, to unite, under the er or less extent, for an actual conformity of their direction of an ordained clergyman, in the performlives to the Christian rule. Of the negative tendencies of preaching and worship combined, we can speak as the writer is, that Christ never instituted, and nev more confidently. That they do not reform the er intimated by word or deed that his disciples should public morals, and discountenance the popular sins, institute, either an order of clergy, or a weekly Sabis shown by the continued existence of slavery, and the system of preparation for war; and that they have not indexed to effect these reformations is shown by plain, ir they have previously established in their clurches are among the strongest advocates for the things else, and that neither fashion, custom, defercontinuance (for the present) of slavery and war, and that all the organized movements in opposition to own reputation or worldly interests should deter them these vices have originated out of the churches, and from a practical allegiance to it. Such persons can without the sympathy or aid of a majority of their quietly refrain from attending the church, and decline nembers.

It is proper in this place to remark upon one of the themselves always ready to render a reason for their vicious elements of the system of public preaching dissent to those who ask it, and endeavoring always now in vogue; namely, its systematic inculcation of to exemplify in their lives that obedience which is the practice of periodical worship, as a duty, the per- better than sacrifice, and that love to God and man

### RELIGION AND CASTE

ers, and I asked,
Have you heard Mr. Parker preach? Mrs. X. No, and I think I shall not go.

W. I shall try to hear him to-morrow. Mrs. X. Why will you not come to our church to norrow? I think you will like Mr. Z., and I shall be

W. I have sometimes wished to hear Mr. Z., bu

Mrs. X. Yes. Why do you ask? W. I should like to bring a friend with me, if you

for its end, the salvation of their souls, which they are told is no otherwise attainable. They settle it W. His name is Y. He is a very worthy man, we

Mrs. X. (with a sudden start) Oh!

W. I am glad you have invited us, for I have heard

Mrs. X. (recovering herself) Well, you will com won't you? W. Certainly, it will give us the greatest pleasure What is the number of your pow?

Mrs. X. (with a smile) I have quite forgotten it. W. Never mind, I will ask the sexton to show to deacon X's pew. We shall easily find you. Mrs. X. But, Mr. W., you are not in earnest.

In most serious earnest, I assure you. I tell ou sincerely, that we shall be delighted to

Mrs. X. Why do you insist upon bringing a black man to our pew? W. You mistake. I insist upon nothing. You is vite us to go there, and we accept the invitation wit

Mrs. X. But cannot you go without him W. It is out of the question. He is a brother of ine. It is quite impossible for me to go without him.

Mrs. X. (quickly,) Now I think of it, there is but me seat vacant in our pew.

W. Don't be disturbed about that. My friend wi sit there, and I can easily find another place.

Mrs. X. (embarrassed,) I think we cannot hav your friend in our pew.

W. Ah, that is another thing. I am sorry then the I shall not have the pleasure of hearing Mr. Z.

Mrs. X. Now, Mr. W., it is all nonsense to sa that you cannot sit with us without this black man. the inquirer, impence of sends to what his paster points out to him as the There is an invisible ligament, as real as theirs, so connecting me to my brother Y. that I could not pe sibly enter your meeting-house without him.

> W. You are perfectly right. Wives, obey you husbands.' If, on consultation, you think it safe to invite us, I am staying at No. I, Freedom street, and

Mrs. X. Will you not come to us in the evening W. Thank you. If we do not go to church wit church, since if they are safe, (and who can doubt it?) you, I shall be otherwise engaged. But I must not he may safely do as they do; he pursues a steady and respectable course, varied with occasional short revival spasms, to the end of his days, fasts, prays, and send for me. Good morning. C. K. W.

The Chinese call their great wall 'The Wall of a Thousand Leagues.' The same name would apply admirably to a wall which might be built between the United States and the Indian territory.—
New-York Mirror.

.When the electric telegraph comes into operation, we may expect 'shocking news' parts of the country.—*Ibid.* 

NEW Furniture and Feather Store. .43, UP STAIRS, NORTH SIDE BLACKSTONL-TINE DEWEEN HANOVER AND ANN-STREETS, BOSTON HERE may be found a general assortment FURNITURE and FEATHERS, at all line to suit all, and at low prices too for the quality cash or on credit. Purchasers are requested to before purchasing elsewhere. C. W. BRABROOK N. B. The first price is the only price, energy NEW BOOKS.

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Is the Auction Scene. THE FOURTH
Is the SEPARATION OF THE FAMILY AFTER TO

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Feb. 28

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D. MACK, Director of Education BROUGHTON MEADOWS, Northampton, Feb. 12, 181 Papers friendly to a reorganization of social upon the basis of the laws of God, and the assurd
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Feb. 7. 2m

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H. I. BOWDITCH, M. D. Boston, Oct. 12, 1844.

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